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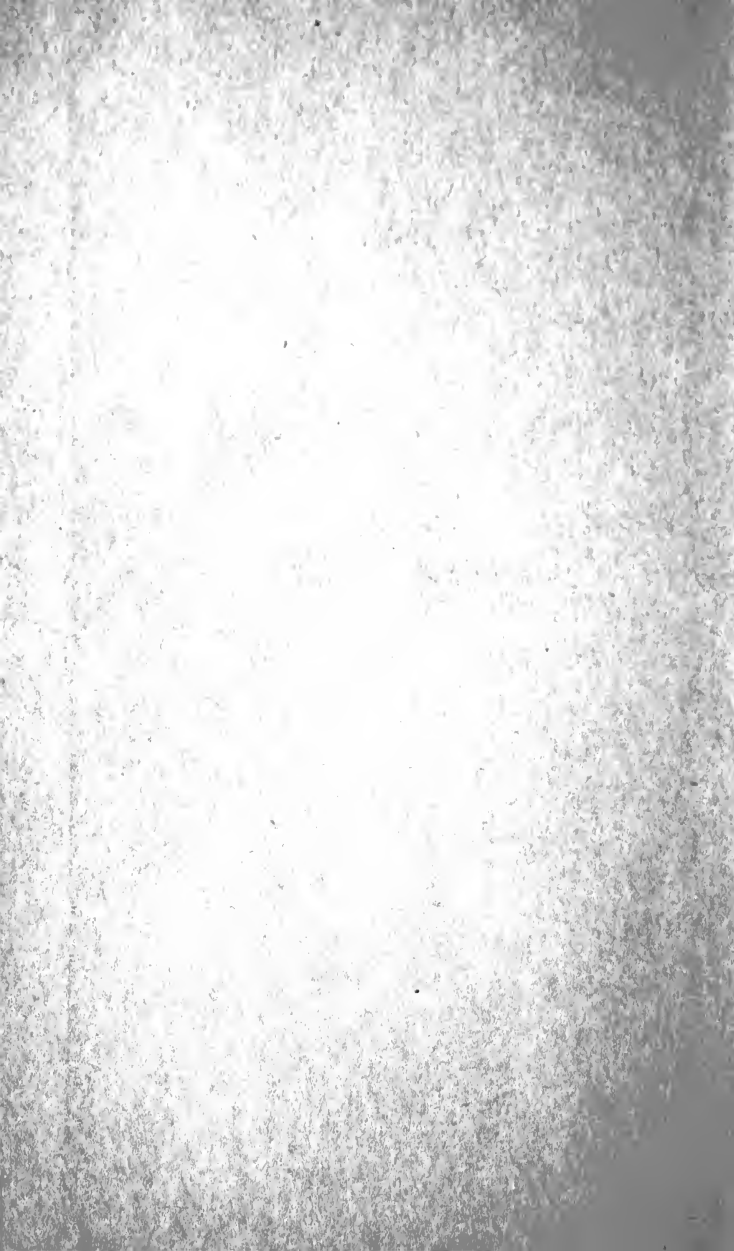
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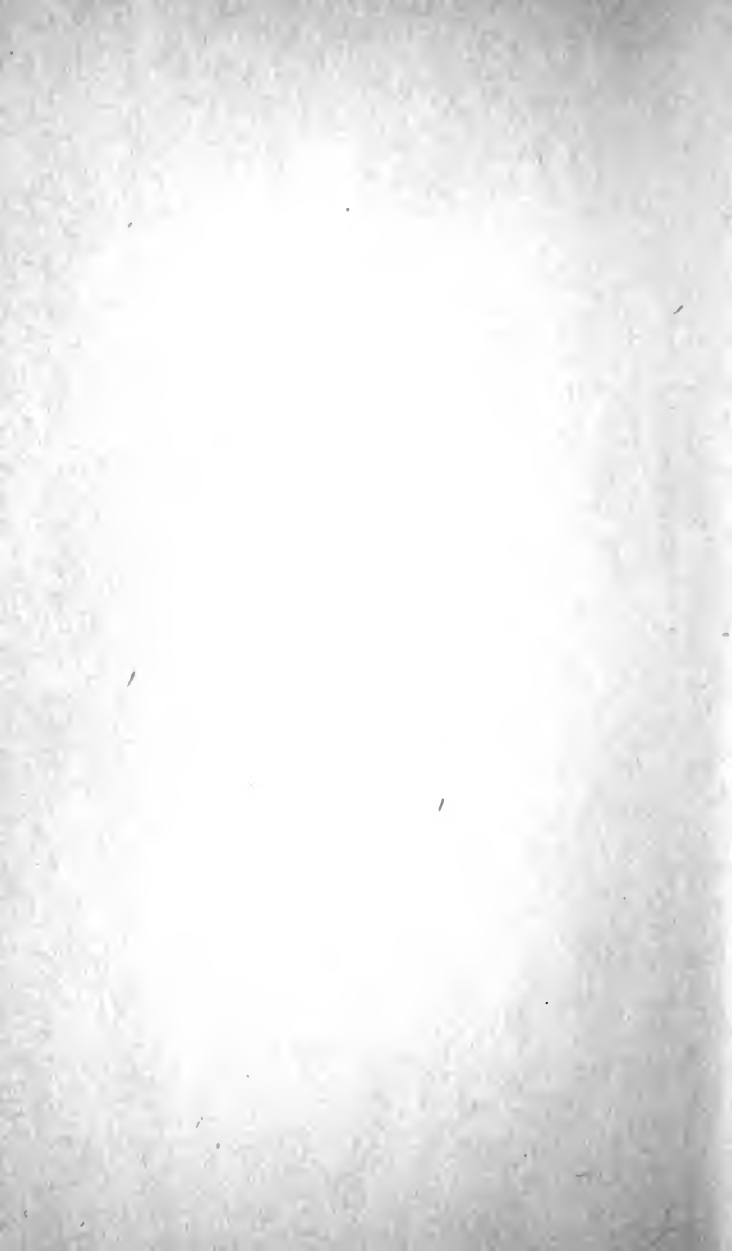


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Van der Palm

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# LIFE AND CHARACTER

OF

J. H. VAN DER PALM, D.D.,

PROFESSOR OF ORIENTAL LANGUAGES AND ANTIQUITIES;  
ALSO OF SACRED POETRY AND ELOQUENCE IN THE  
UNIVERSITY OF LEYDEN.

SKETCHED BY NICOLAAS BEETS, D.D.

TRANSLATED FROM THE DUTCH

By J. P. WESTERVELT.

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TO THE

MOST NOBLE AND EQUITABLE LORD,

**HENRICUS VAN ROIJEN,**

KNIGHT, COUNCILLOR OF STATE, ETC.

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RIGHT HONORABLE AND NOBLE SIR:— You have here the sketch of the life and character of a man, dear to you and to me, executed according to the best of my ability. Encouraged and assisted by you, I have been enabled to complete the work ; and it is my happiness to know that it meets your approbation. To you I dedicate it with a grateful heart, and with the full persuasion that without your friendly assistance I should have been made but too sadly sensible of how great a presumption I had been guilty in lending an ear to the friendly solicitations of those whose decided wish it seemed to be that I should do myself the honor of appearing as biographer of Van der Palm. The difficulties connected with such an undertaking were considerable, and the responsibility was great ; but a voice within pleaded in behalf of the friendly invitations which I had received ; and the task had for me too many attractions to permit me to decline

it because of its difficulty. Yet I should not for a moment have thought of assuming it, had a work been demanded of me in which I should be expected to give an estimate of the merits of the deceased as a scholar, an orator, and a writer; if anything, indeed, had been desired of me, that would necessarily resemble a eulogy. But to write a simple, unadorned narrative of the occurrences and vicissitudes of his long and important life; to compose from his numerous papers an account of what he aimed at and accomplished during those different periods; and to impart life to the whole by giving as visible a representation as possible of his image, as it appeared to me, who had stood in so intimate relation to him, and who for six years had enjoyed the opportunity of so closely observing him: this I regarded as not altogether above and beyond the reach of my youthful powers.

In addition to the still very vivid recollection of all that I had heard from the mouth of the deceased himself, and a great multitude of his letters and private papers, I enjoyed the invaluable privilege of continuing to be as it were surrounded by his dearest relatives, who were not only able to give me all the information that I might desire concerning many facts and circumstances, but to the test of whose judgment I could submit all my views respecting the character which I undertook to sketch.



And among these I am greatly indebted to the amiable and gifted woman whom to call my mother-in-law I as truly esteem an honor as I do to have been a friend and favorite of Van der Palm : a woman, who not only so well knew and penetrated her illustrious father, but in whose excellent spirit so very much of his is mirrored, and the features of whose countenance make you involuntarily think of his ; so that Van der Palm cannot be said to have entirely died, so long as this his daughter lives. And what neither she, nor any of his children could communicate, as pertaining to earlier times, or too far removed from the domestic circle, for that I might certainly to some extent depend on the kindness of the few oldest friends of the deceased, who, by the good pleasure of the Lord, were permitted to survive him. Among these, Most Noble Lord, you were the first. It was not unknown to me, that, on the 16th of September, 1828, when as yet I knew only the great name and excellent writings of the peerless man, you were permitted to celebrate with him the fiftieth anniversary of the day on which you first met each other at Valckenaar's lecture, to form a friendship, cordial, sincere, and confidential, — a friendship, which, through all the vicissitudes of events, has remained the same, because it was as incapable of becoming more intimate as of being impaired. For ten successive years that affecting

festival was repeated; in the eleventh the indications of that which, alas! was a year later to occur, were too decisive to permit any thought of such a celebration to be entertained. And when of the twelfth the 16th of September dawned, your old faithful friend and fellow-traveller through this world had been already eight days numbered with the precious dead whom you lament. To you he had said, "I go hence in peace;" and your reply had been, "Go, Palm! go in peace." Such had been the will of the Lord. With great confidence I applied to you. A bosom friend of Van der Palm could not be a stranger to his benevolence; and an offering of some pains and labor would be gladly made by an intimate friend to the shade of Van der Palm. But you were not only his bosom friend. You were Henricus van Roijen, of whose readiness to assist no one doubts who is at all acquainted with him. And if that which I was obliged to ask of you seemed a laborious task for a man at the advanced age of eighty-one, even at that venerable period of life you were still as ever "the vigorous Van Roijen," as your friend Van der Palm was for twenty years accustomed to designate you. But your kindness surpassed my highest expectations. Not only did you manifest an entire willingness to remove as far as possible all difficulties pertaining to earlier periods with which I might meet, but

you took the pains to prepare for me a connected review of those periods : a review which shed light upon the numerous papers at my service, and which I could make the foundation of the first pages of my work ; a review, bearing evidence of a clearness of intellect and an accuracy of memory which put my youth to shame. But this is not all for which I am indebted to you. It was you, who, from the beginning and during all the time that I, in the midst of manifold and important employments of my enviable office, have been engaged in this pleasant task, strengthened me by your kindness, and whose continual encouragements were to me a counterpoise against the depressing thoughts, occasioned partly by the importance of the undertaking, and partly by the expectations entertained by so many cultivated minds. For this much love and gratitude are due you, though I know that you will hardly permit yourself to think that you have laid me under such obligations.

With my obligations to the Rev. Teissèdre l'Ange, you are acquainted. Next to yours, the services of this excellent friend of the deceased were the most important. You can perceive of how great advantage to me must have been his short, clear, pithy communications and friendly suggestions. Happy should I be, if that which in these pages is exclusively mine more nearly answered to the as-

sistance which I have received. Yet whatever may be the defects of my work, I have your assurance that your great, your amiable friend, whose image is so vividly impressed on your heart, has been drawn to the life. Accept, then, the portraiture which the youngest friend of Van der Palm presents to his oldest. May the Lord, during all the time allotted you to survive him, crown you with his richest blessings, and grant you through his grace a blissful reunion.

With sentiments of the highest esteem, I am,  
Right Honorable and Noble Sir,  
Your obedient servant and friend,  
NICOLAAS BEETS.

HEEMSTEDE, *Dec. 8, 1841.*

# LIFE OF VAN DER PALM.



## CHAPTER I.

THE man whose life and character we undertake to sketch, was born in Rotterdam, the 17th of July, 1763. His father, Cornelis<sup>1</sup> van der Palm, kept there, and afterwards at Delfthaven, a very flourishing and respectable Dutch and French boarding-school.<sup>2</sup> He was a man of virtue, intelligence, and refinement, possessed of much ability and learning; for his time, a very accomplished linguist, and not an unsuccessful poet. As such, he obtained, in those days of poetic societies, several coronations. He was himself one of the founders of the Rotterdam Society, having for its motto, *Studium scientiarum genatrix*, of which his son was made a member at the age of seventeen, and six years after an honorary member. Van der Palm always spoke of his father, not only with the highest respect, but also with the greatest delight. His image was constantly before his mind, when, as Superintendent of Education, he

<sup>1</sup> He was very much inclined to write Kornelis.

<sup>2</sup> When by euphemism mention was sometimes made to him of his father's "Institute," the humble man, who was never ashamed of his plebeian descent, used by way of correction to reply, "It was then called a school."

laid the foundation of the improved school system ; and what he had seen in his father's school he was accustomed to commend to the school inspectors as worthy of imitation.<sup>1</sup> To the last of his life he frequently indulged with evident satisfaction in reminiscences and accounts respecting him ; on which occasions it always appeared that his father had been a very cheerful and social man, full of natural humor and sprightly repartee, whose society, being very agreeable, was sought by his friends ; and that in these respects also he had exercised the greatest influence in forming his son, who resembled him in several respects, especially in external appearance and bodily frame.

The name of Van der Palm's mother was Machteld van Tonsbergen. She was, as the name indicates, of an honorable family, and numbered among her actual ancestors a Knight of Malta, who had released himself from his vow. She was a genuine specimen of the Dutch female character of the olden style : domestic, active, very pious. She survived her husband several years, and ended her days under the roof of her son Johannes Henricus, after having outlived many of her children.<sup>2</sup> With peculiar tenderness and no little maternal pride did she love this her eminent son ; and such was his tender regard for her, that with this worthy woman the

<sup>1</sup> See this particular in the article of Prof. J. Kops, *Messenger of Arts and Literature*, 1841, No. 31.

<sup>2</sup> Van der Palm had six brothers and one sister, (married to a Mr. Shernikau,) who all preceded him to the grave. One of them, Christian van der Palm,) was a physician, and died in Middelburg, where he was highly esteemed for his skill, shrewdness, and experience.

recollection of her motherly cares had entirely given place to thankfulness for his filial fidelity, and the mother died in the full conviction of being in all respects under obligations to the son; which sense of gratitude she expressed with very touching simplicity in her last will, whilst commending her children to the grace of God.

To the friendly images of his childhood, around which his thoughts fondly lingered, belonged that of a grandmother, whom he always represented as a very clever, well-read woman, pious, and well versed in the Word of God, whose special favorite he was, and who taught him upon her knee to read well before he was three years old, and made him familiar with sacred history and many a spiritual song. She lived entirely in the Bible, and took great pleasure, according to the taste of that time, in applying whatever was biblical to the occurrences of daily life.

Even before the birth of this grandson, she had desired to have him called Naphtali, for, said she, he will give goodly words (Gen. xlix. 21). His parents had thought otherwise; and when four days old, (according to the custom of that time, which allowed no Sabbath to pass by,) he was baptized, and named Johannes Henricus. Grandmother's prediction was, however, abundantly confirmed, — "although," Van der Palm used to say, "the translation will not hold." After having been sufficiently instructed in his father's school, he exchanged that at the age of ten for the Erasmian, of which Jacobus Henricus Dreux was at that time Rector. There

he made very rapid progress, and quickly outstripped all his schoolmates; as may also appear from the costly and always first prizes which he received. The accompanying testimonials he carefully preserved through life, together with two school orations delivered by him, which I deem worthy of mention. The one is, "In Laudem Diligentiae et Vituperium Ignaviae" (In Praise of Diligence and Reproof of Idleness); the other, "De eo quod optandum est ex sententia Juvenalis; sive de Sana Mente in Corpore Sano" (On that which according to Juvenal is desirable: a Sound Mind in a Sound Body).

As to the first subject, out of the abundance of his heart the boy could have uttered nothing upon which the laborious man did not each day of his life set his seal; and in the choice of the other, we see that a favorite idea of his entire life was already entertained at that early age. Health was, with Van der Palm, always the most welcome emblem of all that was good, and in human sense perfect, — of the normal condition of a noble soul and a clear head. Health was the name which he preferred to give to that beautiful proportion and harmony between all the endowments of the intellect and the heart which should appear in conduct, discourse, and writing. And what he, with Juvenal, desired, when he was but a youth, he possessed in the largest measure during his whole life. An active, well-built, and vigorous man, he lived more than seventy years in the enjoyment of excellent health; and the long-continued sufferings of the last year of his life are to be ascribed rather to the prolonged resistance of



his system, than to its gradual enervation or its constant discomposure in the course of his life. Very seldom indeed was he discomposed; never did the most arduous labor fatigue him. And that regular, unrestrained harmony, subsisting between the organs of his body, which was so very seldom marred, that uninterrupted equality, clearness, and composure of his system, were beautifully and charmingly expressed in his equal, clear, and tranquil disposition; in that gentle evenness which so very rarely forsook him; in that exemplary tranquillity which even in the severest trials of his life either remained unimpaired or was speedily and at once restored after a momentary shock; — all these properties of mind and body were clearly and strikingly mirrored forth in the ease with which he began, prosecuted, and completed his labor, and no less in the fruits of the same; in the perspicuity, regularity, freshness, and all the harmony of his writings, in which we admire so much energy without exertion, which may be regarded as the proper character of health.<sup>1</sup>

However difficult it may be for a ready, docile boy, excelling all his companions, and therefore likely to be put forward by all his teachers, to be agreeable to his schoolfellows and continue in the enjoyment of their love, Van der Palm was and continued so in the highest degree. And at this no one will be astonished, of all who knew him at whatever period of his life, and even when enjoying the highest position to which he attained. For not only did Van der Palm soften the lustre of his manifold gifts

<sup>1</sup> The conclusion of the oration, *De eo*, etc., is given in the Appendix.

by an amiable humility ; he had more than this. To him belonged in the highest degree an innate sense of delicacy, which never permitted him in any way to set his eminent advantages over against those of others, whoever they might be, and by which he not only knew how to adjust all inequality between himself and his inferiors, but even to efface the idea of it from their minds. And this was blended with such a natural simplicity in all his manners and words, that it was impossible not to forget his greatness in presence of his amiableness. It was thus, and by honoring in every one with the greatest open-heartedness that which was relatively good and excellent, that he maintained himself in just that superiority which in another character and with a different tone — such is the weakness of the human heart — would not perhaps have been willingly endured.

Having already in his fifteenth year completed his course in the Erasmian School, Van der Palm was received into the University under highly raised expectation and with extraordinary praise. To this result his intelligent and far-seeing father had directed his entire education. Far from laying him under stricter bonds than were necessary, and which, when once and suddenly relaxed, so often draw after them the saddest consequences, he had, however, guided and prepared him entirely under his own eye. Though he was already established at Delfthaven, when his son attended school in Rotterdam, the proximity of the two cities permitted the latter to return between school-hours to the parental roof.

During all this time, friends of his father were not wanting who interested themselves in his welfare. Among these were two ministers, Porjeere,<sup>1</sup> poet-laureate of that time, and Bussingh, a very worthy, well-read, and universally beloved man, with whose son Van der Palm attended school, and whose daughter he subsequently married. Respecting this minister<sup>2</sup> of the gospel, I find, after the first of the above - mentioned school orations, certain Latin verses, which clearly evince that he was greatly pleased with both father and son. Van der Palm was, moreover, from his earliest youth, a favorite with Mr. Persoons, a grave and intelligent man, merchant and manufacturer at Delfthaven, to whose house he, in company with his father, frequently resorted. Especially was this the case with respect to the physician Servaas, a literary man, possessing a cultivated and philosophic mind, from whom Van der Palm ever testified that he had learned much, to whom he felt himself greatly indebted, and for whom he entertained a high regard. These literary men he was accustomed to see frequently, and to visit during his summer vacations, which he always spent at Delfthaven. This intercourse with men of diversified character contributed much to his early training, and to that superior preparation with which, in spite of his extreme youth, he entered upon his collegiate course, and by means of which he so quickly

<sup>1</sup> Olivier Porjeere, afterwards called to Alkmaar.

<sup>2</sup> Jan Willem Bussingh. He died in the year 1782. A collection of poems on occasion of his death is still extant, in which is one from Kornelis van der Palm, and another from J. H. van der Palm. In the latter are several clever lines.

attracted the attention of many, among whom were not a few of the Professors. The government of Rotterdam conferred on him a place in the Theological and Literary States-College, a regulation for the benefit of students not possessing ample means, but worthy of distinction ; and he repaired to Leyden towards the close of the long vacation in the year 1778, only fifteen years old, but as to mind and body far in advance of his age, (he had nearly attained his full growth,) and filled with a noble zeal. On the 16th of September, he began his University course by listening to the great Valckenaar, on Luke's second book, the Acts of the Apostles.

## CHAPTER II.

THE years spent by Van der Palm at the University of Leyden fell in one of the most flourishing periods of that institution. Three years before his matriculation, the bi-centenary of its existence had been magnificently celebrated. The recollection of its foundation and princely founder, joined to the remembrance of the ancient famous occurrences which gave rise to its establishment; the rapid but deliberate review of its history, which brought before the mind such an extensive and estimable series of great men as had ever been its ornaments; — all this gave a new stimulus to resort to this seat of learning. The professorial chairs were filled by the most celebrated men in all departments of knowledge and science. Besides not a few English, the concourse of Netherland youth was greater than ever; and of these were formed in that period a great multitude of men who were destined to become eminent in every branch of learning and literature, and to be in different relations ornaments to Church and State. Among these, without contradiction of any, Van der Palm was to occupy a most prominent position; and of this his first instructors, Valckenaar, Ruhnkenius, Van de Wijnperse, and especially Hendrik Albert Schultens, were quickly

convinced. To the instruction of these lights, which he improved with the greatest conscientiousness and with the most ardent zeal, was soon added that of Pestel, to whose lectures on the *fundamenta jurisprudentiæ naturalis* he attached great importance; so much so as to take an active part in the public defences, made in the presence of this professor, of theses drawn from that department, in which the shrewdness of his questions, and the appropriateness of his answers, given in pure and flowing Latin, attracted the attention of all. In theology he afterwards heard Hollebeek, the reformer of the Netherland style of preaching, Gillissen, Scholten, Boers, and Rietveld; to the lectures of the last mentioned he seems to have applied himself with special diligence. He did not, in the course of his studies, actually make choice of any theological party, though he seems to have inclined towards the Leyden Cocceian.<sup>1</sup>

Of all these instructors none certainly was dearer to him than the great, the amiable Schultens, the concise delineation of whose character, by the excellent Wijttenbach, I cannot refrain from inserting here, as of the man who exerted so extraordinary

<sup>1</sup> This appeared when, in 1791, it was in contemplation to call him to Kissingen, where at that time of the five preachers, two Voetian, two Cocceian, and one Lampian were required. One of the Cocceian pulpits was vacant, and Prof. Broërius Broes wrote, in reply to inquiries made respecting Van der Palm, the following: "As respects party or fraternity I have every reason to think that he belongs to the Leyden Cocceian, and I know that he devoted special attention to the lectures of the blessed Rietveld." See in the Appendix a small fragment of a short discourse delivered by him when a student before the University.

an influence in forming Van der Palm, and that not merely in the scientific. "Schultens had received from nature the rare gift of appearing to be what he really was. Uprightness of heart, greatness of mind, and benevolence were expressed in his countenance; yea, all that is praiseworthy. His bearing, gestures, movements, were most graceful. Add to this the finest perception of the beautiful and the true, an uncommon familiarity and affability, and the greatest agreeableness of speech and expression; and all this entirely natural, without the least affectation. Few therefore were, whether teaching or speaking, listened to with greater pleasure, or with greater confidence in their ability; and few there were whose society and intercourse were more sought in social life."<sup>1</sup>

They who have known Van der Palm, know that in him most of the lineaments of this portraiture were reproduced. Schultens was indeed not only his favorite instructor, who imbued him with that genuine taste for Oriental languages and literature which was so peculiar to him, but he was also the

<sup>1</sup> "Raro quodam naturæ munere, simul habebat utrumque illud εἶναι καὶ δοκεῖν. In vultu et oculis expressa erat animi probitas, magdonitu, benevolentia, et nullius non virtutis significatio: habitus, gestus, motus, plurimum habebat decoris. Accedebat acerrimus pulchri verique sensus, mira comitas et affabilitas, nec minor sermonis orisque commendatio; omnia a natura tributa, nil studio quæsitum. Igitur pauci fuerunt, qui vel docentes, vel dicentes, majore cum voluptate et facultatis opinione audirentur: pauci quorum privatim sodalitas et consuetudo vulgo magis expeteretur." — *Wytttenbachius in vita Ruhnkenii*, p. 208, and in the edition of Bergmanni, p. 237. Most worthy of perusal is the admirable eulogy on H. A. Schultens by Jacobus Kanteelaar, — a discourse, many a page of which can be entirely applied to Van der Palm, and many a page of which Van der Palm would not have been ashamed to have written himself.

man after whom he entirely formed himself; the man to whom he was indebted for that high refinement<sup>1</sup> by which he was so peculiarly distinguished; the man whom he proposed to himself as his model in all things, and whose entire being he endeavored to express in his own, when he was afterwards called to fill the same professorial chair himself.

The image of Schultens lived in his heart during the whole of his long life. His name sounds through all his writings; he denominates it a name "which humanity in its highest nobility claims as its own."<sup>2</sup> After Schultens he named one of his sons; and of Schultens he spoke, as long as his strength permitted him to speak of any one, and his spirit roamed through the past. How high this man placed the youthful Van der Palm we can easily conceive, if we can represent to ourselves how agreeable it is to exercise influence over a gifted youth, to infuse our spirit into a susceptible breast, and to see our youth renewed as it were in another. He was the apple of his eye, his glory, his hope. He saw him daily at his own house, and saw no one more gladly; and when, after five years' instruction and intercourse, he parted with his beloved pupil, his eye followed him in his course, and up to his death he cherished him in his heart.<sup>3</sup>

I have before me, in their own handwriting, the

<sup>1</sup> "We went together to the beloved house of our great and never-to-be-forgotten Schultens, to gather up lessons on the knowledge of the world, and on polite intercourse." — *Dedication of the second volume of his sermons to E. Kist.*

<sup>2</sup> "Discourse in Commemoration of College Life," *Essays, Discourses, and Scattered Writings*, vol. iv.

<sup>3</sup> Schultens died Aug. 12th, 1793.



testimonials given to Van der Palm when leaving the institution, by most of the Professors from whom he had, during his curriculum, received instruction, — by Schultens, by Valckenaar, by Ruhnkenius, by Van der Wijnpersse, and by the combined theological faculty.

They vie with one another to find terms by which to express the praise due, according to their unanimous judgment, to this excellent youth. “It does not often happen,” — this testimony is given by the faculty, — “that we send forth from our seminary youth so thoroughly versed in all polite literature as Johannes Henricus van der Palm, and who in addition to this have made such important advances in sacred learning. The eminent gifts allotted him by the Almighty have been, during the course of his studies, improved by him with the greatest zeal. All the instructors in this institution whose lectures he has attended (and he has neglected none that it was his duty to attend) have furnished him with very honorable testimonials. So far as it concerns us, he so greatly excelled among our hearers, that neither in the answering of our questions, nor in disputation, nor in preaching, did any surpass him. And as all these excellences have been graced by a consistent deportment, we the more strongly commend this excellent youth, who seems to have already carried the matter so far as to surpass his most formidable rival, — the high expectations entertained of him by others.”<sup>1</sup>

In this learned youth, as is apparent from this

<sup>1</sup> See the Latin testimonial entire in the Appendix.

testimony, purity of morals was sweetly blended with eminent endowments. "Of his collegiate life," writes a contemporary, to whom we are chiefly indebted for communications relating to this early period, "it can in general and with truth be said, that during it he exhibited a consistent whole of rare qualities, eminent zeal, agreeable intercourse, virtuous conduct, and a character by which he won the hearts of all who enjoyed his acquaintance and society. At the same time, he gave evidences of those gifts and powers of mind which by constant culture were carried to so great perfection, and which enabled him, even to old age, to maintain the high position attained by him when in the full maturity of his powers. But what shall I say more of his collegiate life? I cannot do better than to refer to his well-known anniversary oration in commemoration of college life,<sup>1</sup> in which, in language well chosen and worthy of himself, he has delineated that life, as it should be, and as it is in the case of virtuous and noble-minded youth. It is only necessary to substitute, in place of the general appellation, the name of the orator; for such was the life which he spent at the University." And, without doubt, whoever reads this discourse with any knowledge of human nature cannot fail to recognize in it the fruit of a calm recollection of a happy period, enjoyed to its full extent, — a recollection, not marred by accusations of conscience, because of the neglect of any duty. An equally great orator, but whose past had not been so clear and pleasant, would per-

<sup>1</sup> *Essays, Orations, and Scattered Writings*, vol. iv.

haps have attempted to give a more glowing description of college life than he had himself enjoyed ; but it would probably betray signs of being overdrawn, and it would certainly lack many small strokes and touches which can proceed only from the heart, and which set the seal of artless truth upon that of Van der Palm. And what can be said of this oration is equally applicable to all his others. The secret of their perspicuity, naturalness, and completeness lies in this, that the author always found in himself the fruitful source of his representations, and so always stood upon ground with which he was, comparatively speaking, perfectly acquainted, and upon which he felt himself at home. Certainly, of all who were present at that festal commemoration, there was no one better fitted, or to whom it more properly belonged, to guide the current of thought and feeling ; no one who could do it with a more tranquil mind and a more cheerful self-consciousness ; no one to whom with united voice this task would be more cheerfully assigned, than to a man to whom already at the University his contemporaries were pointed as to a model, and who had completely maintained, with successive generations, the good name acquired by him as a student.

Manifold were the relations of friendship formed by Van der Palm at the University. At that time the different faculties were intimately connected with one another, and hence the mutual intercourse was very lively and important. This was the natural consequence of the great number of eminent

youth which each department of science numbered among its cultivators. These ever sought one another with all the attractive force which extraordinary intellects usually exert upon one another, and there was none of them to whom Van der Palm was not acceptable. Schimmelpenninck, Brugmans, Nieuwland, Bilderdijk, were all his friends. To how great a degree the last was so, despite the difference of historical and political views which even then in some measure divided them, may be seen from his poetical lines in the album of Van der Palm,<sup>1</sup> and from the verse of the latter after the one hundred and five theses, upon whose public defence Bilderdijk was promoted to Doctor in both laws. They saw each other almost daily. Bilderdijk was several years older, and Van der Palm gladly allowed himself to be instructed by him out of the vast fund of general knowledge which even then he already possessed. These two young men, who were destined to introduce and to govern an entirely new era in Dutch prose and poetry, heard each other, exercised each other, loved each other, felt that they were worthy of each other.<sup>2</sup> They seemed destined to enter upon the path of fame with clasped hands, and to walk together to the end. It would have been a beautiful incident in the history of our national literature. But they who were well acquainted with both, might even then have perceived that they were not sufficiently adapted to each

<sup>1</sup> See Appendix.

<sup>2</sup>

“ . . . misschien was Van der Palm  
Een Bilderdijk niet gantsch onwaardig . . . ”

says Van der Palm, after the theses of B. 1782.

other to maintain a permanent friendship: the difference in their disposition, character, and efforts was too great. This difference did not indeed interrupt their good understanding during the period of speculative student-life, but would necessarily give rise to collisions in practical life. Van der Palm sedate, moderate, gentle, equanimous, prudent almost to reserve; Bilderdijk impulsive in the extreme, energetic, capricious, courageous even to excess. Van der Palm modest, loving and revering his fellow-men, not always free from the suspicion of being influenced by the fear of man; Bilderdijk haughty, positive, and struggling with a sombre misanthropy. Van der Palm pliable, sometimes bordering on weakness; Bilderdijk steadfast, not without headiness. In the domain of science, Van der Palm investigating, Bilderdijk discovering; Van der Palm applying, Bilderdijk speculating; Van der Palm accurate and regular, Bilderdijk inconstant, undertaking everything simultaneously, and paradoxical; Van der Palm renovating the old, Bilderdijk here pursuing the new, there obtruding without qualification the old; Van der Palm pleading for his opinion, Bilderdijk contending for his.

Add to this the distinction of political party and the difference in Providential allotments. Van der Palm blessed with health, prosperity, domestic happiness; loved, honored, flattered, ascending from step to step without contradiction of any; Bilderdijk sickly, unhappy in his marriage,<sup>1</sup> in his offspring,<sup>2</sup>

<sup>1</sup> His first marriage.

<sup>2</sup> Most of his children died young. — Tr.

vexed on every side, misapprehended, necessitous, grieved by one disappointment after another. These things necessarily separated those who were so inwardly united;—separated them despite the esteem which they cherished for each other's gifts and greatness, which induced them, after an intervening coolness or actual breach, to extend to each other the hand of reconciliation, which, alas! could not be of long continuance. To these causes is to be ascribed their inability to forgive each other's infirmities. Public sentiment, which had throughout shown itself partial to Van der Palm, seemed, in the closing period of their lives, disposed to restore to *Bilderdijk* the share in its favors which it had so long withheld; the Society of Literature united their names by conferring on them an honor in which no one else might participate; but their hearts were estranged from each other, and nothing but death could unite them.

As to Van der Palm, he spoke to the last with great respect of *Bilderdijk's* excellent gifts; he testified "that he esteemed him far above himself," and gladly forgave him all the injury that he had done him.

Among the special and most intimate friends of Van der Palm, besides his earliest friend, Jan Willem Bussingh, already mentioned, were *Henricus van Roijen*, *Jacobus Kantelaar*, *Cornelis Fransen van Eck*, *Jacobus van Heusden*, *Johannes Stolk*, *Thomas Hoog*, and particularly *Ewaldus Kist*. How much he was attached to the last appears from the Dedication of the second volume of his

Sermons, in which he recalls with the greatest delight the six years spent in daily intercourse with this friend. He not only mentions there that they "as an inseparable pair were accustomed to walk together the streets of Leyden and its circumjacent lanes, and were in all things each other's confidants," but he also makes the remarkable acknowledgment, that, in the matter of internal as well as of external eloquence, he felt himself under the greatest obligations to him; as he had made him his model, and endeavored to make himself master of his style and manner, "in the hope," says he, "that, if I had once acquired these, I should, by the peculiar hue of my imagination and manner of viewing things, be able to impart to them an air of diversity and originality. Other examples indeed were not wanting of a worthy and intelligent pulpit delivery, but yours, as being that of my friend and companion in the same arena, wrought most powerfully on my spirit; it was naturally most to my youthful taste; it was in my immediate vicinity, and not placed at that distance occasioned by more advanced years and longer practice. And this, my friend," continues he, "is not the only fruit that I reaped from our collegiate intercourse: we strengthened each other in our taste for, and knowledge of the best Greek and Latin writers; we stimulated each other in our diligent study of the speculative parts of Philosophy; we roamed together through the fields of Theology, rejected, again accepted, and formed for ourselves those fixed principles which to this moment have not failed us; together we chose

our modern reading, and by no means neglected this means of enriching our minds; and we went together to the beloved house of our great and never-to-be-forgotten Schultens, to gather up lessons on the knowledge of the world and on polite intercourse. But whilst all these advantages were naturally reciprocal, there is one thing for which I am wholly indebted to you, without knowing that I have ever rendered you an equivalent for it. I mean the refinement and elevation of my taste by the influence of music. Still, it seems to me, I am seated in my apartment, and the transporting tones of your harpsichord are sounding in my ears; still, it seems to me, I close my books, leave my room, go to yours, give you a wink as I enter, to proceed undisturbed, place myself behind you, turn over for you the pages of your music, and leave you not, till the concert of Jourdany or Bach has been played to its close, and, attuned to the perception and appreciation of the humane and the beautiful, I return to my old books, to search in them especially for what is humane and beautiful in sentiment and expression.”<sup>1</sup>

<sup>1</sup> The friendship subsisting between him and Ewaldus Kist was never impaired; and in the matter of sacred eloquence Kist remained the man after his heart, the only pulpit orator of whom he always spoke with his peculiar enthusiasm. “His sermons alone on the Perfections of God,” he more than once observed, “place him at the head of all the pulpit orators of Holland.” Gladly would he have seen him occupying a chair beside him in the University; but strong attachment to the pastoral office withheld Kist from accepting such an appointment.

Affecting was the feeling which Van der Palm always cherished for this friend of his youth, and forcibly was it expressed in the beautiful sermon, which, after his friend’s death, he preached at the ordination of his son. *Essays, Discourses, and Scattered Writings*. On this and



With Ewaldus Kist and a few of the other friends above mentioned Van der Palm held a stated weekly conference, in which each in his turn read a composition of his own, and in which the criticism, both on that which had been read and on what might be further discussed, was free and informal.<sup>1</sup> In these and other meetings Van der Palm was always the desired, always the welcome, seldom the absent companion. He always had something important, something instructive, something ingenious, something *apropos*. He was then already distinguished for setting a subject in its clearest light, leading you to the simplest view of it. Never did they separate dissatisfied. He was the delight, the soul, and the life of the social circle; and they ever had in his company provision made for study, knowledge, mental improvement. In addition to this he contributed not a little to the increase of hilarity. And in all these things his disposition, character, and genius enabled him always to preserve the just mean between too little and too much.

The youthful Van der Palm was lively, fond of visiting, of walking, of bodily exercises, of the theatre,<sup>2</sup> of sports, and especially of playing at golf,

similar occasions, one was at a loss which most to admire in him, on the one hand, the restraining of his feelings, or on the other, the manner in which he gave expression to them. The one as well as the other was done with the most striking simplicity, and with that moderation which is characteristic of the great man.

<sup>1</sup> To this company also belonged Mr. G. J. Loneq, not a student, but a skilful, prosperous manufacturer in Leyden, an intelligent and studious man, known as a poet. A poem of Van der Palm addressed to this gentleman is still extant, bearing date 1781.

<sup>2</sup> He resorted to it, so far as the opportunity was afforded in Leyden,

which he did almost daily, and at which he was very expert.<sup>1</sup> Though he knew how to allow himself abundant time for these pleasures, he did not however, on their account, neglect his studies.

“It was frequently matter of surprise,” he used to tell me, “that I was seen playing the whole afternoon at golf in the Fountain, and in the evening at ombre, and yet was prepared the next morning to answer promptly on all the lectures; but it was not known that at three o’clock in the morning I was already washing myself in the States-basin, as the States-College was called. However,” added he, “in my first year I did not signify much; but then Schultens took an interest in me, and I thought: Wait, Professor, you shall derive pleasure from it.”

It is indeed incomprehensible how much thorough

somewhat frequently, especially when the great Corver was still on the stage. He testified that he, in the part of the Notary in *The Indigent* of Mercier, first caused him to feel the nature of external eloquence, the idea of which was afterwards fully developed in him by Bellamy. (See “Recollections of Bellamy,” *Essays, Discourses, and Scattered Writings*, iii. 227.) Subsequently, he carefully availed himself of the talent of Mrs. Wattier-Ziezenis and Ward Bingley. His object was to make himself acquainted with the gifts of all, and to render them conducive to the improvement of his own delivery. And how well he succeeded in doing this, with the exclusion of everything suited only to the stage, every one knows who has witnessed his pulpit performances.

<sup>1</sup> Fondness for social recreations continued with Van der Palm even to advanced age, and it was doubtless very beneficial to him both as to mind and body. He was particularly fond of relaxing himself by (sedate) card-playing, especially ombre, whist, and *tré-sept*, in which plays he was eminently skilled. The first he played in the family circle almost every winter evening after leaving his study, though seldom much longer than half an hour. He regarded the play, “used as a moderate and not too long continued recreation, as neither unbecoming nor entirely useless.” *Salomo*, ii. 349; on occasion of his treating of evil-speaking.

study Van der Palm accomplished at the University in the early summer mornings and long winter evenings of the six years which he spent there; what an amount of reading he performed, and that not cursorily, but penetrating to the pith and marrow of the subjects. On Oriental languages and literature, his principal study, he read all the ancient and modern authors. The Schultenses, his favorites, lay ever at hand. Michaëlis, Lowth, Dathe, Herder, were his most confidential friends. How highly he esteemed the last appears from his writings. He assiduously perused the Greek and Latin classics, and with what fruit is, among others, shown by his Memorial of the Restoration of the Netherlands, so entirely in the spirit of Sallust, and yet so entirely original and Dutch. Modern literature, we saw it recorded in his own recollections of Kist, he by no means neglected, especially the study of our national language and literature, early inculcated on him by his gifted father. With the best French writers he was familiar, and of the Germans he read Kleist, Haller, and Klopstock. With the rest he first became acquainted at a later period under the guidance of Bellamy, who knew how to inspire him with a predilection for Hölty, which he ever after retained. Of the English he preferred the humorists, — Swift, Smollett, Fielding, especially Sterne. There was also in his own nature a humorous element, which even in old age was still very apparent in his relations and conversations, and also here and there in his writings directed the mode of expression. “Tristram Shandy” was his favorite at the Univer-

sity, and remained so to his hoary days. He used to read a page or two in it, or in the "Mille et Une," almost daily before his *siesta*.

What is called plodding was never his case. Quickness, ease in acquiring, a rapid glance and a tact not to be deceived, exempted him from shutting himself up in his study, buried among folios. Hence he never became a disagreeable bookworm. He had no distractions, nor did he bring the contents of books or the wrinkles of painful study with him into social life. As a student mutual study was very agreeable to him. With a couple of select friends, to study together at the tea-table a lecture to which they had listened, in order that they might the next day answer on it more readily, was very much to his mind; and for those who were of this triumvirate (Van Roijen and Kist) this was, especially by means of his presence, and as it were under his presidency, very instructive.

In this and similar ways Van der Palm pursued his studies. When he approached Theology proper, he did not allow his Oriental studies to repose, but prosecuted them zealously under the guidance and in the enjoyment of daily intercourse with Schultens. About this time he began the first work with which he was to appear before the public, — the "Philological and Critical Elucidation of Ecclesiastes." He completed it at the close of the year 1783, and defended it publicly the 31st of January of the following year, under the presidency of his beloved teacher, and in presence of a great concourse. Van der Palm spoke to me more than once of this defence,

and used to say: "It was indeed somewhat presumptuous in me, as I had only the Hebrew codex before me; but happily it succeeded well. Schultens had previously said: 'If it passes off well, you shall have Madeira; if only tolerably, nothing but coffee.' But when we returned home together, he called simultaneously for coffee, Madeira, ratafia, and all kinds of liquor. He testified that I had not made a single mistake." This little anecdote, as related to me by Van der Palm, is communicated, principally, to show his resemblance to Schultens. For what is here related by him of Schultens is so entirely in his own spirit, that no one who has had intercourse with Van der Palm would be surprised, had he in like circumstances conducted himself in precisely the same way towards one of his own favorite pupils. His manner of intimating his approbation and delight in a degree highly honoring, and at the same time in a way unaffected and cordial, without ever praising to the face, was most happy and truly admirable.

The first production of Van der Palm excited general admiration. It afforded evidence not only of his acute intellect, but also of his independent judgment, (as he had ventured to differ on some points even from Schultens,) and of the rarest learning for one at his period of life. It established his reputation as an Orientalist both at home and abroad, and is still regarded as one of the best works on its subject.<sup>1</sup>

<sup>1</sup> In most of the testimonials which Van der Palm carried with him from the University, it is alluded to with high praise. Ruhnkenius

Meanwhile the time had arrived for Van der Palm to begin to give proof of that eloquence which, during half a century, has enjoyed the almost undivided admiration of our nation. He preached two or three trial sermons. The result of the first was, according to the assurance of contemporaries, a general consternation among the theological students. Great was the interest felt to hear him at each successive time; but however high expectations were raised, they were still surpassed, both by the beautiful assemblage of his external gifts, melodious voice, bearing, and gestures, and by what was at that time especially worthy of admiration, the beauty of the style, the simplicity and captivating power of presentation, and the appropriate and edifying treatment. The seats were crowded, even more than at an ordinary church service. The so-called crisis of the professors was approbation, praise, and encouragement; and whoever had ears to hear, could predict the future great orator.

It is worthy of notice that this eloquence was, as it were, grafted on the decapitated trunk of poetry, for which Van der Palm had a happy talent; many verses were composed by him, especially while a student. In the collections of the society *Kunst wordt door Arbeid verkregen*<sup>1</sup> proofs of it are found. From this society, and also from the one having for its motto, *Kunstliefde spaart geen vlijt*,<sup>2</sup> he received

denominates it a "præclarum libellum, in quo omnes qui de his rebus judicare possunt et ingenium auctoris et eruditionem admirantur;" the theological faculty: "complura non ingenii modo sed etiam eruditionis documenta continens;" Schultens: "doctum specimen."

<sup>1</sup> "Skill is acquired by practice."

<sup>2</sup> "Devotion to art spares no pains."

a gold medal :<sup>1</sup> from the former for his lyric, "War;" from the latter for his poem, "Christ transfigured on the Mount." In them are found very beautiful couplets.<sup>2</sup> An entire portfolio of verses from his hand lies before me. They are mostly in an erotic strain, in the manner of his time, a mixture of the classical with the sentimental; and in this he succeeded as well at least as most of his contemporaries. To their rhymeless verses he had an aversion. From this art, however, he quickly withdrew,<sup>3</sup> with the conviction that poetry was not his forte, and that its cultivation would be prejudicial to that of eloquence.<sup>4</sup> To this he consecrated all his powers,<sup>5</sup> with the sacrifice of poetry, in which he had already begun to acquire distinction. Still it was doubtless of importance to his prose, that he had cursorily passed through the poetic school. The laws of euphony, with which the writing of verses had made him familiar, were happily applied by him to the rhythm of his style, whilst he always knew how to avoid everything calculated to remind one of the peculiar tone of poetry. It was therefore never a matter of regret to him that he had composed verses, and he

<sup>1</sup> With regard to these triumphs Van der Palm was always eminently humble. "I had those medals melted over as gifts for my children at my silver wedding," said he; "but I was not entitled to them. It was then no very difficult matter."

<sup>2</sup> See the Appendix.

<sup>3</sup> His last verses were, I believe, composed at Maartensdijk.

<sup>4</sup> See his "Discourse on Self-Knowledge," *Essays, Discourses, and Scattered Writings*, iv. 156. "Nothing prevents from being at the same time poet and orator; but to be both, without the one prejudicing the other, we regard as at least questionable, if not as improbable," etc. etc.

<sup>5</sup> Dedication to E. Kist in the second volume of his sermons.

regarded it of much importance to him that he had become conscious of his own poetic talent. It was also eminently serviceable to him in his translations of the Bible. In the preface of his work on Isaiah he says: "Had I never felt that fire kindled within me, had I been an entire stranger to the language of ecstasy, I should never have ventured on the translation of such a poet as Isaiah." His exquisite poetic sensibility, and his pure poetic taste, are abundantly proved both by this work, and by the æsthetic contemplations scattered with no sparing hand through all his works, and which he frequently could not exclude even from his sermons. He was in this respect entirely formed at a very early period of life. When not yet twenty-three years of age, he wrote a letter to Maurits Cornelis van Hall, criticising a poem which had been sent to him by this friend, who was then but a youthful poet, in which are expressed the same fundamental rules which he subsequently on various occasions enforced with all the power of his eloquence, and which he observed in all his own works.<sup>1</sup>

<sup>1</sup> A copy of this letter has, by the kindness of Mr. Van Hall, been placed at my disposal, and it is consequently found in the Appendix.



## CHAPTER III.

ON the 5th of January 1784, Van der Palm procured his dismissal from the States-College, and on the 1st of November following, he, together with J. J. van Steenberg, and J. Stolk, his former schoolfellow and faithful University friend, was, after previous examination, received as candidate by the Classis of Leyden and the Lower Rhine. In consequence of his youth, being only twenty-one years of age, he could not, despite the great number of vacancies, be located in the province of Holland. In the diocese of Utrecht the regulations respecting this matter were of a more liberal character, and on the 13th of December of the same year, out of a nomination of six persons, among whom he occupied the fourth place, he was, by the consistory of the church in Maartensdijk, a village between four and five miles distant from Utrecht, unanimously chosen to be their pastor and teacher. This speedy success was, however, but half welcome, as he had another post in view, to which in all probability he would be appointed, and which seemed to him more desirable.<sup>1</sup> The consent of the provincial States followed the next day, and very soon after the approbation of the Classis of

<sup>1</sup> "Recollections of Bellamy," *Essays, Discourses, and Scattered Writings*, iii. 235, 236.

Amersfoort, before which his final examination was completed the 9th of March, 1785, upon which he was introduced to the congregation, and the 28th of March, second day of Easter, was fixed for his ordination. This service was at the appointed time performed by Professor Boers, of Leyden, with the greatest satisfaction, as was to be expected from his strong attachment. His text was Mark xvi. 15: "Preach the gospel to every creature;" and in the afternoon the young minister delivered his inaugural from 2 Cor. iv. 5: "We preach not ourselves, but Christ Jesus the Lord." He repaired to the parsonage with his only sister Helena, with whom he occupied it for some time; but on the 14th of November, 1786, he entered into the marriage relation with Miss Alida Bussingh, the daughter of his deceased paternal friend, the Delfhaven minister: a young, lovely, eminently beautiful and graceful woman, who was devotedly attached to him, and with whom he lived forty-nine years in the enjoyment of the highest connubial felicity.

The young minister enjoyed in this charge the highest esteem and love. "The people had much patience with me," he used to say. His preaching was listened to with the greatest satisfaction. From Utrecht the people came very frequently to hear him, especially the students of the University. The sermons of that period which have been preserved, are in an entirely different form from those which he subsequently gave to the public. They are longer, and in them more time is given to exposition than in the latter. But they are equally dis-

tinguished for beauty of language and felicity of expression, and especially for a conscientious and an open avowal of the doctrines of our national Reformed Church. With respect to eloquence, a very great difference exists between the last of his discourses at Maartensdijk and the first of his published sermons.

In one thing the youthful minister felt himself deficient, and that too a very important, perhaps the most important part of the gospel ministry, — the pastoral work. “In all uprightness,” he subsequently wrote (1791) to a friend, “it is not my case, I venture to say it is not my gift ; and I never succeeded in it.”

Meantime he was not permitted to remain long in this quiet village, in the exercise of his peaceful and most happy ministry. As early as the 17th of March, 1786, he received a letter from Schultens, written to ascertain whether he would be disposed to accept an appointment as Professor of Theology and Oriental Languages at Lingen. “The post,” wrote Schultens, “is not in itself unpleasant ; the remuneration tolerably large (1000 florins) ; but the place is no way attractive. Moreover, it is not a theatre worthy of your merits, and upon it, however, you run the risk of being obliged to spend, if not your whole life, at least a great part of it. I rejoice that your merits are already beginning to be appreciated, and I heartily wish that they may be speedily acknowledged in a still more illustrious manner.” Whether this appointment was declined by Van der Palm, or whether the matter was never carried so

far, I do not know ; but Providence had determined that he should leave this peaceful village in a different way, and move successively in spheres of increasing honor and usefulness, which were all to contribute to make him the highly accomplished man that it was necessary for him to be, in order to stand at the head of the *literati* of his country. Providence employed for this purpose the misfortunes of his country, and his own errors.

Van der Palm had been educated in the views of the so-called patriotic party, and most of his University friends (with exception, certainly, of Bussingh and Bilderdijk, who were strongly opposed) were attached to it. So also his paternal friend, Hendrik Albert Schultens. His location in the diocese of Utrecht had brought him into acquaintance and intimate relation with Zelandus (Bellamy), and this friendship had fanned his excited enthusiasm into a great flame. The youthful minister, full of zeal for that which he esteemed the good cause, attached great importance to all that was planned and done to promote it ; he even went so far as to participate in the military exercises of the citizens, which he vindicated from the pulpit, though his course was severely censured by persons of greater discretion, or who were attached to a different party. This continued till the invasion of the Prussians, in September, 1787, when Van der Palm, fearing to be plundered, and dreading the hatred not so much of the inhabitants of Maartensdijk, as of those of the neighboring Bunschoten, who seem to have been very much prejudiced against him, thought it advis-

able for him to depart with his young wife, which he did without the previous knowledge of any, and in the most unexpected manner. He withdrew on Sabbath, the 16th of that month, after having preached in the afternoon on the fifty-first Lord's Day of the Heidelberg Catechism, which he did instead of appearing as usual at the place of military exercises. He took his departure very precipitately, leaving behind him all his effects. He repaired with his wife to the house of her brother, J. W. Bussingh, then minister at Monster. In vain did his friends in the congregation urge him to return, assuring him in their letters that he would be in no danger at Maartensdijk, and that "he had been unnecessarily alarmed by false rumors of danger, whilst the congregation were only lamenting their destitute condition in being deprived of their pastor." Others, who were more prudent, did not advise his immediate return. His purpose was formed, and October 30th, 1787, he requested his dismissal, having previously recommended to the Classis to make provision for supplying the pulpit.<sup>1</sup> His dismissal was granted a few days after (November 4th) by the consistory of the church. To no purpose was letter after letter written to him by his ministerial brethren, who cordially loved him; in vain did the Classis delay the matter by pretending a difficulty on the ground that his request was made

<sup>1</sup> To a certain person at Maartensdijk he wrote: "Not that I fear for my safety, — it is perhaps at present everywhere equally safe, — and not more so here than elsewhere; but to be the object of insult, of ridicule, of humiliating sympathy, and so to exercise my ministry with no heart or pleasure, — this would be to me an inexpressible grief."

without sufficient cause; fruitless was the attempt of the Synod to dissuade him from his purpose: he persevered; and on the 12th of March of the following year he received from the Classis his dismissal in due form, with the assurance of their sincere regret, and their unfeigned thankfulness “for his past services and intercourse, and of their hearty prayer to Almighty God, that he would incline him to consecrate his excellent gifts to the extension of the Redeemer’s kingdom, and to the edification of his people, and that he would crown all his efforts with the richest of his blessings.”

This is all that we are able to communicate respecting an occurrence in Van der Palm’s life, of which he spoke reluctantly, and in which none of his friends participated. It excited heartfelt regret<sup>1</sup> in all who were interested in his welfare, and it cost him, undoubtedly, a severe struggle to tear himself away from his beloved flock, but especially from the work of the ministry. At a later period, when professor at Leyden, he frequently visited Maartensdijk. The opportunity for doing so occurred naturally and repeatedly, as he was accustomed for several years to spend the greater part of the University vacation at the villa Pijenburg, in the family of his relative, Lord Tetterode, where he most

<sup>1</sup> On occasion of his call to Vlissingen (1791), Prof. Boers wrote thus: “Very deeply has it affected me that he (Van der Palm), by a concurrence of circumstances, has been laid under the necessity of discontinuing his ministry, — a man who, by his extensive learning, sound judgment, delicate taste, excellent preaching gifts, attachment to the doctrines of our church, and especially by his peaceable disposition and genuine piety, is so eminently fitted to be useful in the promotion of the kingdom of Jesus Christ.”

fondly pursued his studies in undisturbed retirement, and where he began and completed many of his writings.<sup>1</sup>

Pijnenburg lay at the foot of the village De Vuursche, in the vicinity of Maartensdijk. It was therefore very gratifying to him, in the year 1811, to be solicited by the minister of his former charge to occupy his pulpit, which he did August 4th of the same year. His text was 1 John ii. 12: "I write unto you, little children, because your sins are forgiven you for his name's sake." In his preliminary remarks, with his peculiar tact and ability, he connected the treatment of his subject with his last sermon, in the year 1787, on the petition: "Forgive us our debts, as we forgive our debtors." Was it surprising that by this unaffected and striking reminiscence he won the hearts of all?<sup>2</sup>

Having taken his dismissal as minister at Maartensdijk, Van der Palm remained for a time at the house of his brother-in-law at Monster, in some degree of uncertainty as to what he should undertake. In a letter written at a later period, he says, "a thousand resolutions were hastily formed," one of which was to repair to Leyden and commence the study of medicine, a department to which he always attached great importance. Still he would

<sup>1</sup> See *Essays, Discourses, and Scattered Writings*, vol. i., in the Dedication to Mr. Lublink.

<sup>2</sup> This sermon is found in the first volume of the series, each of which contains six discourses. Van der Palm visited Maartensdijk for the last time in 1837. In the garden of the parsonage a morel-tree was pointed out to him, which had been planted by his own hand.

probably, according to his own later testimony, have returned to Maartensdijk at the solicitation of the congregation and the Classis, had not a proposition intervened, which providentially separated him from the public service of the Church. Whilst at Monster, in a state of irresolution, he opened a correspondence with Schultens, to whom the opportunity was unexpectedly afforded of opening up to him a new prospect. A gentleman by the name of Fremery, then residing in Haarlem, but of Zealand descent, had inquired of Schultens whether Mr. Weldijk, one of his former pupils and a contemporary of Van der Palm, would be inclined to take up his residence with Lord Johan Adriaan van de Perre, of Nieuwerve, "a man of large estate and a great amateur, as librarian, overseer of a rich cabinet, etc., and at the same time as company for him." Some time after, Schultens wrote thus to Van der Palm: "This proposition, as made by this gentleman, seemed in all respects so acceptable, that when it was declined by Mr. Weldijk, who could not consent to relinquish the pulpit, I did not hesitate for a moment to recommend you as perfectly adapted to the situation." He invited him, therefore, to make him a visit for the purpose of conversing more freely on the subject, and he subsequently advised him to seek an interview with Mr. Fremery in Haarlem; and the result of this journey and mutual conference was, that Van de Perre and Van der Palm, in the month of December, entered into an agreement, which was to take effect on the 1st of January of the following year.



Johan Adriaan van de Perre, Lord of Nieuwerve, formerly representative of his Royal Highness, the Prince hereditary Stadtholder, lived, as first nobleman of Zealand, in great esteem and honor in Middelburg; having resigned his public offices, and reposing as a private citizen in the bosom of science. He is described by Van der Palm, "in one of the favorite productions of his youth,"<sup>1</sup> as a man of eminent piety, philanthropy, knowledge, and ability, excelling in all public and private virtues. Next to the honor of God, he had nothing so much at heart as the diffusion of sound knowledge and genuine refinement among all classes, and he felt constrained to devote himself to the promotion of this object. For this purpose an institution had been founded by him in Middelburg, bearing the name of the Middelburg Museum, and designed to combine in itself whatever might contribute "to elevate the citizens, to enlighten the mass of the people, and, by refining their taste and ennobling their minds, to render more important the sphere of their activity." The great object which he had in view he hoped to be able to attain by having the Middelburg youth educated by more competent and more experienced instructors, and by diffusing so far as possible and propagating the knowledge of the most useful sciences among persons in early life, and also among those of more advanced age. He desired, therefore, to procure a man sufficiently skilled in the necessary sciences, full of zeal for their diffusion, and qualified

<sup>1</sup> "Eulogy on Lord J. A. van de Perre," *Essays, Discourses, and Scattered Writings*, vol. i. See the Preface.

to communicate instruction in them in an attractive manner. Such a person, placed at the head of this institution, with some honorable title, was to reside in the Museum, and give regular lectures, without being restricted as to the precise method to be adopted, but bound never to inculcate any sentiments subversive of the confirmed and restored constitution of the republic.

Such was the generous plan of Lord van de Perre, briefly sketched by Van der Palm in his eulogy on his benefactor. The only difficulty which presented itself was to procure the necessary means to compensate the overseer of the Museum, and these he agreed to furnish himself until provision should be made in some other way. For this purpose he was willing, could a suitable person be found, to enter into such an arrangement with him as would afford him an opportunity of placing himself in a favorable light before the general directors of the Museum. He therefore offered to such a person an annual stipend of one thousand florins, besides a residence free, and required in return the following services: "To assist him at all suitable times in the prosecution of his studies, and in all such scientific investigations as they were competent to make; to have the oversight of his library, cabinet, and curiosities; the direction of his charities to the necessitous, and the charge of his private expenditures, when travelling together; to conduct his domestic religious exercises twice a day, at appointed hours, which were to consist of a prayer, the reading of a portion of Scripture, accompanied

by a brief exposition, and the singing of a psalm or hymn, in the presence of the whole family, on which occasion Van de Perre desired that every one in his employ should be exhorted to the faithful performance of his duties ; finally, whenever Lord van de Perre should be providentially prevented from attending public worship on the Sabbath or on the usual festival days, this loss should be so far as possible compensated by a short sermon or edifying lecture."

Such were the duties which Van der Palm gladly consented to perform, and which were prescribed in so delicate and honorable a manner, and their performance rendered so easy, that for the sake of them he manifested a readiness to be entirely released from the obligations which still bound him to his former ministry, a readiness to carry out to the best of his ability the views of Van de Perre. The more extended plan, with reference to which the Zealand nobleman entered into this arrangement, was never carried into execution, but to it Van der Palm owed, according to his own testimony, two of the happiest years of his life. Having tarried some time at Delfthaven with his parents, he departed in the spring of 1788, with his spouse, to enter upon the duties that awaited him in Middelburg. Next to the splendid mansion of Lord van de Perre, he found a house and garden in readiness, and provided with necessaries.

His marriage had not yet been blessed with children. With the greatest zeal he entered on his domestic career, amid a hundred delicate attentions

on the part of his patron. The summer was spent by the family at the country-seat Westhoven, situated on the west side of the charming island of Waleheren; about three quarters of a mile from there the attractive Duinvliet was pointed out to Van der Palm as a residence for himself and family. Besides the customary religious exercises, maintained there as well as in Middelburg, Van der Palm held every Sabbath, late in the afternoon, (so as not to interfere with the afternoon service in the church,) a regular church service. For this purpose a spacious hall was set apart as a sort of chapel, and furnished with the necessary apparatus, even to an organ. It was sufficiently large to accommodate not only the entire family, but also a considerable number of persons from such of the neighboring villas as had access to it, by whom this privilege was highly appreciated.

Van de Perre and Van der Palm were fitted not only to be mutually useful, but also to be mutually agreeable in the highest degree; capable of appreciating and loving each other. Hence their reciprocal attachment increased daily; and Madame van de Perre participated in it with the greatest cordiality. To his friendship for him, whom he fondly styled his benefactor, Van der Palm has reared an enduring monument in the eulogy which the Zealand Society at Vlissingen desired of him, after the death of the worthy nobleman, and to which we have already several times alluded. He thus enjoyed the sweet satisfaction of being able to confer immortality on a name which he never uttered but

with the greatest respect and the most cordial affection, and which was ever embalmed in his grateful heart. The *silhouette* of the virtuous nobleman always hung in the study of his favorite, opposite his seat ; and to the close of his life he delighted to speak of the kindnesses, the friendly attentions, the estimableness of Van de Perre, and of the happiness enjoyed in his domestic circle.

The studies of this intelligent man took a wide range, as is very apparent from the eulogy. The young theologian and cultivator both of Oriental and Occidental letters, found himself in a domain which was to some extent entirely new. With that ready and versatile talent for which he was so remarkable, and which was rendered the more valuable by his happy power of collecting and concentrating all the energies of his mind on the object demanding his present attention, Van der Palm now applied himself to those sciences which constituted Lord van de Perre's favorite study, — physics and everything pertaining to it. How conducive this digression must have been to the increase of that general knowledge which appears in all his writings, may be easily comprehended. But his situation yielded him still another advantage. In the house of the nobleman he became familiar with the tone of the great world, which he subsequently, when the occasion required, could so perfectly assume without any appearance of affectation, and which was very serviceable to him, especially in his political career. The nature of his principal and most sacred employment, however, confined him

chiefly to his favorite studies. The obligation to expound the Scriptures as a part of the family devotions, naturally gave him the opportunity of perfecting himself in the department of exegesis, and of subjecting various books of the Bible to a regular and critical investigation ; whilst at the same time it was admirably fitted to make him practically acquainted with the requirements of a popular exposition of the Bible, and it laid him under a special necessity of cultivating his talent in this direction. It was not long before the public shared in the fruit of these exercises, by the publication of "Certain Songs of David," in the year 1791, after the death of Lord van de Perre, dedicated to the dowager ;<sup>1</sup> a work which was pervaded by the spirit and taste of Schultens.<sup>2</sup> Here he also laid the foundation for his work on Isaiah, published several years later, and in general for his gigantic work, the translation of the Bible, chiefly, however, with respect to the books of the Old Testament.

But the pleasures derived from religion and science which Van de Perre and Van der Palm enjoyed together, were of short continuance. The worthy Zealander died on the 8th of April, 1790 ; but Van der Palm, at her urgent solicitation, re-

<sup>1</sup> A second edition, to which were added "All the Songs of Asaph," was issued in Leyden, in the year 1815.

<sup>2</sup> "To transfer the exact interpretation of the Sacred Scriptures from the schools of the learned, to which it had thus far been exclusively confined, to the general use of all intelligent readers in our fatherland, and to make the Hebrew poets, to the perusal of whom all who were not Oriental scholars were previously more averse, the favorite reading of the man of taste and the sensitive artist." — *Jacobus Kantelaar's Eulogy on H. A. Schultens.* Amsterdam, 1794.

mained with the lady dowager Jacoba, whose maiden name was Van den Brande, to the time of her decease, which occurred August 14th, 1794. How dear, I may say sacred, this relation was to him, appeared, when, called, in August, 1791, to the office of pastor and teacher at Vlissingen, he was urged to the acceptance of the call by the best portion of the congregation and by his dearest friends, with all the persuasives in their power. After a "long-continued, calm, and very conscientious consideration," he declined the call, fully convinced that he owed this to Lady van de Perre, to virtue, and to God. To one of his friends he wrote: "This sacrifice I have made, not so much to a woman as to my duty with respect to her, to virtue, and, as I fully believe, to the calling of Providence. Where I am I was placed by a special Providence; by a special direction I relinquished my public ministry; at my present post I have never experienced anything but approbation and satisfaction; even the death of Lord van de Perre, which, it might have been expected, would dissolve our relations, has not produced this effect; my zeal is constantly increased, and I thank my God, who has never permitted me to labor with so much profit, illumination, and daily progress as during the last three years. Should I then presently regard the first call that is presented, however honorable it may be, as a voice from Heaven, without feeling that inward constraint to it, by which God conducts man as with his own hand to his vocation, and which we are assured he will not withhold from him who desires to walk confidently

in his way? May not God have designed something else by this call than actually to call me? God's ways, my friend, are not as our ways; we must await the issue." <sup>1</sup>

After the death of the lady dowager, being thus again out of employment, Van der Palm presently devised means by which to provide for his future subsistence, and prosecuted with zeal his studies and the labors which he had previously commenced. Though his modesty may have raised an opposing voice, yet the prospect of receiving an appointment to a professorship of Oriental languages and literature in one of our Universities could hardly have failed to present itself to his mind as not improbable; — when he was borne away more powerfully than before by the current of political events.

<sup>1</sup> See the Appendix.



## CHAPTER IV.

THE year 1795, of sad memory, brought with it the political revolution which had been in course of preparation since 1787. The principles of liberty, equality, and popular sovereignty, on which the French revolution was based, had struck deep root among the patriotic party in this country. The bitter fruits which the tree of liberty had already borne in France were very imperfectly known, as during two full years direct communications had been almost entirely suspended, and the saddest things in the accounts received were generally regarded as the inventions of an odious party. It is now, after the experience of so many years, almost incredible that the most extravagant opinions and speculations should find favor with the shrewdest and most intelligent men among our sedate countrymen; but their infatuation was a part of the Divine plan. For it was to be by means of such a fever that the richest country in the world, brought to the verge of destruction, drained of its resources, and chastised by the hand of its powerful oppressor, should forget its unhappy dissensions, which had not ceased secretly or openly to distract it from the first moment of its independent existence.

It becomes us, who have been permitted to derive advantage from the painful lesson of history, to exercise charity in judging, and to view things from the stand-point of those days, in which an entirely different atmosphere was inhaled from that by which we are surrounded. And if we keep in mind that the old leaven has not yet been entirely purged out, that Europe still suffers from the consequences of the malady which in that unhappy period threatened its utter prostration, we shall readily perceive how intoxicating must have been the cup, whose contents had not yet been tempered by time, not yet counteracted by the wormwood of humiliating experience.

With the retrospective view which Van der Palm took of this period of our history, every one is acquainted who has read his writings. He did not hesitate to denominate it our erring period, and to lament it deeply and unfeignedly. Sincerely did he rejoice in the renewal of our national existence, and the restoration of authority to the House of Orange, when "the same crucible had refined all, the course of events eradicated errors, the spirit of the times effected an approximation of sentiments, without which the fire of discord might be buried in the ashes, but could not be extinguished."<sup>1</sup> With the most benevolent zeal, he ever besought the nation henceforth to efface every semblance of mutual distrust, and to cause the angel of unity to abide with

<sup>1</sup> *Discourse commemorating the Restoration of the Netherlands*, 1st edition, p. 149, *et seq.* See also National Utterances, especially the "Oration at the Centennial Celebration of Leyden's Relief," etc., *Essays Discourses, and Scattered Writings*, ii. 203; iv. 288-294.

them at whatever cost ; inculcating oblivion of hatred, suspicion, and misapprehension.

In a similar spirit would we review the course pursued by Van der Palm. After his frank confession, after extending the fraternal hand in a knightly spirit to the triumphant party, in whose victory he with the whole nation learned to rejoice, the question should no longer be, how he could have adhered to different principles, but how he conducted himself in accordance with those principles, during the time of their ascendancy ; and this view of him, so far from excluding him, on a closer inspection, from the general amnesty, cheerfully extended to the men of '95, will add new leaves to the garland which at some future time a worthy eulogist may wreath to his memory. All that we shall attempt will be simply to follow the course of events, and to designate the position which, in their progress, he occupied, according to the testimony of a respectable eye-witness.

Towards the close of January, 1795, French commissaries came to demand the surrender of the island of Walcheren. On the 4th of February came General Moreau. But little choice remained. The revolution was actually effected. Honorable and estimable citizens perceived, that, if measures were to be taken to prevent excesses, as on occasion of the Orange revolution in 1787, many depredations had been committed in Zeeland, and hence there was every reason to apprehend retaliations ; if they were not to submit to the domination of the French, or to the dictation of functionaries, sent

from Holland, of ultra-revolutionary sentiments, it was high time for them to take the matter into their own hand. Van der Palm shared in this sentiment. But certainly the duty of placing himself foremost in carrying out these views did not manifestly devolve on him, inasmuch as he was a clergyman, and a stranger in Zeeland. Yet as to the first, he was free from all ministerial engagements, and to his active disposition there must have been at that moment something very attractive in the useful employment of his talents ; and as to the second, opposition to sectional distinctions was one of his principles. Perhaps, too, he was regarded with greater favor by the patriots of Middelburg, for the very reason that he was less encumbered by all such local and personal considerations as had hitherto withheld them from placing themselves in the foreground. His connection, indeed, of so tender a nature and of several years' continuance with an aristocratic family, though now dissolved, must have caused him to foresee difficulties, as he could hardly fail to be occasionally placed in direct opposition to the interests of its relatives, as actually proved to be the case ; but those ties had been wholly of a personal nature, and as such severed by death, whilst the family had taken no pains, after the death of the lady dowager, to treat with the utmost delicacy the favorite of the house, who, in their view, had enjoyed rather too many advantages. But if Van der Palm was upright in the matter ; if he truly desired, to the best of his knowledge and ability, to serve his country, such

an apprehension neither could nor should deter him, nor cause him to recede from the path on which he had entered. He accordingly placed himself, with two of his friends, likewise men of integrity and of more than ordinary ability at the head of the movement; and on the 7th of February he was the first to appear before an appointed meeting of respectable citizens of Middelburg, and addressed them in the spirit in which he also composed the proclamation which was published on the 10th of February, and in which the aforesaid reasons for regulating a necessary revolution were exhibited.

In pursuance of his proclamation, the existing government was, a few days after, dissolved in the most courteous, gentle, and quiet manner, and twenty-five new members of government appointed. Among these was Van der Palm, and as such he was quickly despatched to the meeting of the Provisional Representatives. His praise was soon proclaimed by the old members and by the secretary De Beveren, who had gone with the revolution. In connection with prudence and considerateness he manifested that great ability in mastering subjects which so eminently distinguished him in every situation; his addresses were clear, definite, moderate, but, at the same time, firm; he was ever ready to assist in preparing important documents, in writing letters, and in drafting resolutions; and he was uncommonly dexterous in bringing forward conciliatory measures. Both among the representatives and in the Council he quickly took his true position, manifesting his attachment to the interests of the

nation, viewed as a whole, in opposition to those which were sectional or federal. The meeting of the States-General he did not attend.

The less agreeable work, especially that of constantly interposing to keep the French in check, he knew how to avoid with his usual tact and, on such points, refined egotism. He did not at the time speak their language with fluency; and as he could never endure the thought of acting a subordinate part, he had no more to do with them than was absolutely necessary. He also quickly penetrated their true designs; hence, in negotiations with them, or in consultation on important propositions made by them, he rather sided with those who timidly started objections, than with those who were disposed to move forward rapidly.

With all his humility and modesty, there was in the character of Van der Palm that measure of self-esteem which led him to regard the highest position as within his reach, and which enabled him in the most elevated situations to conduct himself with a correspondent dignity. The *facile princeps*, which in all the spheres in which he moved had always been his lot, did not make him in the least conceited, but it was agreeable to him, and at last so customary, that it became, perhaps, a necessity. He never manifested the least arrogance in his intercourse with his inferiors, but the idea of superiors or equals was to him somewhat unpalatable. This trait of his character did not perhaps remain entirely concealed in the part which he took in the Middelburg revolution; but from all desire of gold or ad-

vantage of any kind he seemed to be entirely free. Moderation was his watchword, and whatever to the contrary may have been circulated to his prejudice, he applied chiefly to the removal of officials,<sup>1</sup> upon which the ultras, who were anxious to secure the posts for themselves, were constantly insisting. For himself he desired nothing of the kind; and when called to leave his post, after discharging its duties for nearly a year, he retired uncontaminated, carrying with him, if not the favor of the opposite party, at least their esteem. He had executed many important commissions, having for their object the internal welfare of city and province, and had also interested himself in behalf of the Middelburg school system.

Two orations delivered by Van der Palm in the course of that year are before the public: one of them delivered in the East church, by direction of the municipal council, at the beginning of the revolution and under the influence of a great excitement, the argument of which is: "Would we be prosperous, it becomes us first of all to be thankful;" the other on Popularity, in which he exhibits its value and worthlessness with justness, and, for those days, with boldness. He moreover contributed much to a weekly, bearing the name of "The Friend of the People," designed to direct public sentiment.

The Oriental muses now recalled Van der Palm

<sup>1</sup> I found among his papers of that period the draft of an address to the college of representatives, written by him in the name of the committee of investigation, of which he was a member, which discusses this point with the utmost composure and mildness.

to their domain. In the beginning of the year 1796 a second effort was made to call him to Linggen, as preacher and professor in place of the late Hajo Mensonides ; but, probably mindful of the advice of Schultens, he declined this proposal. Soon after he was called to fill the professorial chair of Schultens, made vacant by the suspension of Professor Rau, and declined by Professor Muntinghe. This call was made on him in the month of May. To the curators he wrote thus in reply : —

“ Your letter, informing me of my appointment to the Professorship of Oriental Languages and Antiquities in the University of Leyden, has been received, and it imparts to me as great pleasure as the importance of the station and the consciousness of my slender abilities permit me to experience.

“ From the time that I first applied myself to these branches of learning, I have felt that nothing would be more agreeable than to devote to them my whole time and attention, and nothing have I regarded as more desirable than to be engaged in imparting the knowledge of them to others ; yet I have never allowed myself to cherish the hope of ever occupying, in this department, so honorable a position, nor have I as yet been so situated as to enable me to regulate all my studies with reference to such an object.

“ Yet I am not deterred by this consideration, though most weighty, nor by others of perhaps equal weight, from cheerfully and gratefully accepting the appointment, and assuming the responsibilities which it imposes ; and it will be my endeavor,



as an alumnus of the Schultensian school, and an intimate friend of the most excellent Hendrik Albert, to exhibit at least a faint resemblance of him, (for to cherish a desire to equal him may be presumptuous,) and by indefatigable labor and close application of mind to supply what is lacking in genius and learning. Farewell.”<sup>1</sup>

The office which had been conferred on him he assumed the 11th of June, 1796, with a discourse “*De Litteris Hebraicis exornandis.*” Two years later he was invested with the rectorate of the University, and resigned it, February 8th, 1799, in the usual manner, with an oration “*De Mohammede Religionis Islamiticæ et Imperii Saracenicæ Conditor*” (Mahomet, the Founder of the Islam Religion and the Saracen Empire). By this discourse he produced in the auditory of the University a general sensation, both by the choiceness of his language and the extraordinary impressiveness of his delivery. Most striking was his eloquence when he employed it to set forth the eloquence of Mahomet, and on that occasion related the anecdote of Omar, who, having girded on his sword to bathe it in Mahomet’s blood, finally fell at his feet, acknowledging him as Allah’s great prophet. With rapture his hearers eyed one another, amazed at the extraordinary gift of the peerless orator.<sup>2</sup>

<sup>1</sup> See the original in the Appendix.

<sup>2</sup> The discourse *De Litteris Hebraicis exornandis* is not published; as also that on Mahomet. (See the preface to Van der Palm’s third oration, *De Oratore Sacro.*) The latter, however, partly rewrought, and in part faithfully translated, is found in the first volume of his *Essays, Discourses, and Scattered Writings*, in two discourses, from page

From this period (1796) dates among Van der Palm's works a discourse at the Christmas festival, observed with song and music in the Highland Church in Leyden,<sup>1</sup> in which, it seems to me, he has practically shown the full extent to which, in his judgment, eloquence may proceed, without invading the domain of poetry. Moreover, the preparation of his lectures, and the exertions necessary to make him again perfectly familiar with his studies in all the subdivisions of the department to which his inclination and profession had again called him, rendered it impossible for him to be otherwise actively employed in promoting the general good, or in extending the fame of Dutch learning; and when the principal difficulties which he had to encounter were, perhaps, overcome, his services were again, though in a different manner, required by his country.

The executive government of the Batavian republic appointed, under the title of Agents, eight men, who distributed among themselves the various branches of internal administration. They were what are now called the ministers of the different departments, yet amenable only to the executive government. Among these agencies there was one of National Education, and to its administration were brought all matters pertaining to instruction, sciences, and arts, and in general whatever could exert any influence on the morals of the people.

120 to 182. The anecdote of Omar, literally translated, occurs on pages 177, 178.

<sup>1</sup> *Essays, Discourses, and Scattered Writings*, i. 227.

To this office Van der Palm was called, in April, 1799, amid great applause of many correct thinkers in the land; and he accepted that important post, on condition of being permitted at any time to resume the professorship, which he reluctantly sacrificed to it. To this the curators of the University graciously consented, "most highly extolling the happy choice which the executive government had made in selecting Professor van der Palm, from whose eminent abilities and universally known qualifications for the promotion of learning and the advancement of arts and sciences, as also for training the national spirit to the practice of the noblest virtues, the Batavian nation had already been led to entertain the highest expectations." He retired accordingly to the Hague, but came, till the long vacation, on certain days of the week, to give lectures in Leyden, in order to complete the work undertaken with his students for that term.

Friends of Van der Palm were not wanting, however, who, from the interest which they felt in the cause of letters, or in the welfare of Van der Palm himself, were dubious as to the choice made by the government. Many supposed that he would not be in his proper sphere, and that all the good which he might accomplish in a political career could never counterbalance the services which Church and University had a right to expect from him.<sup>1</sup> But he regarded the proper observance of the high trust which had been committed to him of greater im-

<sup>1</sup> Respecting this matter, see the letter written by Van der Palm at a later period to Louis Bonaparte, which is found in the Appendix.

portance to the welfare of his country than the flourishing of his beloved Oriental literature; for it involved in it the improvement of primary instruction, then in so sad a condition, and which, so much more than the higher, constitutes the vital strength of the country.<sup>1</sup> In addition to this he was chiefly influenced by the fear that this important agency might fall into improper hands, and become the prey of some hot-headed zealot, more disposed to break down than to build up.

It was in this high relation that Van der Palm was a second time to manifest his very extraordinary ability to reconnoitre, as with a single glance of his eye, the ground on which he was placed; to assume by a single turn the bearing which befitted him, and by a moment's reflection to comprehend all the means which could be rendered available. The dexterity with which he could manage affairs the most dissimilar, and which had excited the admiration of his political friends in Zealand, was here to appear on a more extensive scale. It was also quickly perceived at the Hague that the accomplished Orientalist, theologian, and orator had been born a statesman; and this was apparent not only from the manner in which he managed affairs, presided at meetings, granted audiences, spoke, or kept

<sup>1</sup> Respecting this point he wrote thus to the celebrated French Orientalist, Silvestre de Sacy, with whom he held an epistolary correspondence: "In illa enim institutionis parte emendanda, quam elementarem vocant, primam operam collocandam putavi, siquidem emolumenta publice et privatim inde speranda, et reliqua rei litterariæ commoda, et magnorum cum exhaustæ reipublicæ tenuitate parum congruentium moliminum gloriam longe mihi viderentur superare."

silence, but from his entire bearing and demeanor. Without losing anything of his habitual amiableness and that agreeable negligence on which he always set so high a value, he was always and everywhere, even with respect to his most confidential friends, whilst he spoke or acted in his official capacity, entirely the minister, irresistibly maintaining his distance, though one knew not by what means. In a moment he was master of the entire vocabulary of the various branches of his administration, and understood all the requirements of a ministerial bureau. He secured in an eminent degree the affection of all his colleagues. His zeal was as great as his ability, and it was his sincere endeavor to render his country in this relation all those services which the beautiful combination of his rich endowments qualified him to perform. It is only to be regretted that the circumstances of the time, and the confusion, uncertainty, and unpleasantness connected with them, prevented him from effecting all the good which, in a more flourishing period, and with greater encouragement and coöperation, he would have felt himself capable of accomplishing. The extent of his task, and what he aimed at in undertaking it, are clearly sketched in a letter, written by Van der Palm at the beginning of his agency (June 26th, 1799) to an estimable fellow-citizen; and I cannot, I think, do a better service to the readers of this biographical sketch, than to insert here the most important part of it:—

“When I accepted the Agency of National Education, one of the principal considerations which

induced me not to evince an absolute unwillingness was the conviction that in this office very great injury could be inflicted on the national culture and morals, by rash measures and widely extended plans, based rather on the principles of a certain philosophy of the day than on a knowledge of human nature and true philanthropy, and the fear that this post might finally fall into wholly incompetent hands, should the sentiment gain ground that every good citizen must withdraw from the higher offices until he should be unworthily constrained to their acceptance, or, as the phrase is, until his services should be in demand. I was conscious that among my infirmities was not to be numbered, at least as chief, the disposition to devise extravagant plans, or, having devised them, to execute them at all hazards, directing and accommodating everything to them; and it was almost my highest ambition in this delicate and onerous office simply to inflict no injury, not to wound the venerable national character, not to offend the indescribably deep-rooted national feeling of individual freedom, and to remove from the minds of many excellent persons the suspicion that this Agency of National Education was designed to undermine the influence of the Christian religion, and as far as possible to Frenchify our simple, inflexible nation. Should I have prevented this kind of evil, and should the agency have been in my hands neither a scourge with which to lacerate the upright heart of the simple, nor a means of causing the general discontent to rise to its highest pitch, then I flattered myself that I should at least

have accomplished some relative good; and this I supposed myself in a condition to effect.

“But I will not dissemble, that my expectations, at first so moderate, were subsequently enlarged; and, if they now exceed the limits of my abilities, it is chiefly due to you, Sir, and to other worthy men, who thought me capable of something more.

“In the matter of national instruction, I flatter myself that important improvements can not only be devised, but may also be effected, principally by avoiding two mistakes: the first, that of sacrificing to some ideal of imaginary perfection the real, but less brilliant improvements which it is possible to make (a principle that would probably admit of a wider application); the other, that of losing the good which is actually attainable, by desiring too much of it at once: Such shall be the rule of my activities in this matter, and from it I venture to promise myself something.

“In the extended department which has for its object the practice of medicine in its entire compass, and in which so many glaring defects, chiefly in the rural districts, exist, I have the good-will of many respectable men in this science, and their promised assistance and illumination, on which, in the devising of measures relative to this matter, I shall be able and obliged to rely; whilst, in the choice of the same, I hope to keep in view the required circumspection and considerateness; and I shall take special pains that I, who am *ex officio* under obligation to assist in removing empiricism, do not draw upon myself, though in a different sense, the same opprobrious epithet.

“ The flourishing of arts and sciences, likewise an object of my care, is perhaps too dependent on circumstances, chiefly on those of external prosperity and ease, and is perhaps from its very nature also too free, or shall I say too capricious a matter, to allow me to promise myself that great good will result from my exertions in this direction, much less a golden age. Should I have the happiness of becoming acquainted with meritorious men who need encouragement, with opening intellects which need development, and should I be able in my relation to be serviceable to both, I shall esteem this a more real good than to give existence to brilliant institutions in our fatherland.

“ And finally, to come to the principal subject of your letter, the improvement of morals and the reproduction of our lost national character, I will not conceal from you, worthy fellow-citizen, that the expectations which you entertain of my efforts in this direction have already occasioned me many a desponding hour, as I have too much reason to fear that I shall not be able to meet them. My heart bears witness to the uprightness of this declaration, and that I, alas! lack too many of the qualifications most necessary to a censor of the nation. Meanwhile I shall not despair; your assurances respecting the disposition of many inspire me with courage; our government, I believe with you, is well disposed, and will cheerfully coöperate; and our national character is not yet entirely degenerated; — there is still, thanks to Heaven, a wide difference between Batavian and Punic faith! But



if, in any part of my work, besides the assistance and favorable coöperation of Providence, I need also advice and information from true patriots, who know and love their country, who unite disinterestedness to mature reflection, I certainly do in this."

Thus far the Agent himself. With such purposes and prospects he proceeded on the busy and in many respects obstructed path of his new vocation. Foremost in his estimation was the improvement of the school system. It had long been with him a favorite idea. Son of a competent instructor, who was likewise author of a prize essay on school improvement, to which, in the year 1782, was awarded the gold medal by the Zealand Society, and who had regulated his own school in entire accordance with the principles advocated in this essay, with whom Van der Palm had seen what pertained to a well-regulated school, he had certainly also, from his earliest youth, heard complaints respecting the defective laws of his country in behalf of this most important interest, and to him those defects had been exhibited. His arrangement with Lord van de Perre contemplated that he should be actively engaged in improving the Middelburg schools; with the Zealand nobleman also he must have frequently deliberated on this subject. During his political relation in Zealand he deeply interested himself in this matter; and I find among his papers a draft from his own hand for the regulation of the Middelburg school system. Also in Leyden he had already been induced to take a seat with the existing school commission. Called now to make a gen-

eral application of all the wisdom and experience acquired by him in this matter, the entire renovation of primary instruction was the fruit. Under the administration of Van der Palm, by his genius and vigor of mind, was laid the foundation of that school system which, though not yet perfected, has attracted, however, in so high a degree the admiration of foreign nations, and elicited the high and well-known encomiums, first of Cuvier, and subsequently of Cousin. According to the principles and preparations of Van der Palm, under the pensionary Schimmelpenninck, the law of 1806 was prepared, with the regulations afterwards prescribed and introduced; and these continued not only under the French regency, but have remained in force up to the present time. "The improved school system," says a competent writer,<sup>1</sup> "was the last gift of the Dutch Republic to the world." The condition in which Van der Palm found the schools, when he entered on his duties, he has himself vividly portrayed in his address to the first assembly of school inspectors appointed by him, convened in 1801, in which he alludes to the stable of Augias, for whose purification truly Herculean courage and strength were required.<sup>2</sup>

<sup>1</sup> Van Kampen.

<sup>2</sup> As this address is, perhaps, not very generally in the hands of my readers, I shall not, I think, disoblige them by inserting an extract from it in the Appendix. To Monsieur Silvestre de Sacy he wrote as follows respecting the laborious nature of this task: "Quantum autem indagationis accuratæ, quantum meditationis assiduæ, istud laboris plenissimum opus requirat, quamque difficile sit illud ita persequi ut neque conditionis reipublicæ, neque difficultatum subinde enascentium, neque adjumentorum quæ extant, nec diversitatis ingeniorum locorumve ra-

The improvement of medical practice by means of better governmental regulations, was, according to his previous purpose, an object to which he devoted special attention. As commissary in this department he appointed Dr. J. van Heekeren, a young but eminently competent and meritorious man,<sup>1</sup> by whose coöperation the Agent himself quickly became familiar in its entire range with this department of public administration. To these exertions is due the regulation, contained in the ordinances of the government of the Batavian Republic of March 20th, 1804, which constitutes the unaltered foundation of all the regulations subsequently made up to the present time, and the excellence of which has been so evidently confirmed by experience.

The Agent was explicitly charged in his commission with the care of introducing a uniform spelling of our mother-tongue, the regulation of which was generally felt to be a necessity, and for which the Society for Public Utility had already made preparations. The Agent assumed the whole management of this matter; and the result of his efforts and consultations with certain other philologists was, in the department of grammar, the work of Dr. Weiland; and in that of orthography, the treatise of Professor Siegenbeek, prepared entirely under his own eye: a treatise which secured in a very high degree the approbation of the public, and is still regarded

tionem negligas, repetiti magnorum inter vestrates virorum et haud raro irriti conatus satis superque demonstrant."

<sup>1</sup> Respecting this physician, see Van der Palm's *Incidents in the Life of J. van Heekeren*, in the *Medical Magazine*, vol. ii. 2d article.

as our code in spelling.<sup>1</sup> Whatever criticisms may have been made on this code, and however much certain philologists may have supposed themselves not obliged to conform to it, in a time in which, in the matter of orthography, an irregularity prevailed of which, in consequence of the little reading matter which the national literature of that period furnishes for readers of the present day, we can scarcely form an idea, but which, chiefly in the schools and public bureaus, produced the greatest confusion, the plan was a benefit to the country, and the execution of it, especially in view of the state of the times, a most meritorious work, to which we would not have injustice done, though the record of our encomium affords evidence of disobedience to many of its precepts.<sup>2</sup>

These are a few of the many obligations under which the great man laid his country during the short period of his agency. It is truly surprising how much, during the year and a half that he filled this post, was accomplished and begun by him, in the midst of all the difficulties and obstacles which were laid in his way, and the numerous trouble-

<sup>1</sup> For the history of the uniformity introduced, see the preface of Siegenbeek to his treatise, (1804,) and Van der Palm's epistolary preface to a pamphlet subsequently published by Prof. Siegenbeek. Van der Palm was always a strenuous supporter of the spelling sanctioned by Siegenbeek, with reservation, however, of many liberties for himself, chiefly such as were required by the rhythmus of his style. His philological attainments were very extensive, but he did not from choice carry his investigations into the more recondite parts of etymology.

<sup>2</sup> Respecting this point, (*si tanti est*,) see my views in the article, *Adulteration of Language and Spelling*, placed in *The Guide*, 1840, No. 6.

some solicitations with which he was daily harassed.<sup>1</sup>

The Agency of National Education terminated in December, 1801, in consequence of the constitution being again changed, which was notified the 16th of October. In accordance with this, the government appointed a council of internal affairs,<sup>2</sup> consisting of three members, who acted alternately as president: Messrs. Van der Palm, De Kruif, and Lemans; and a secretary, Mr. C. J. Wenckebach, still living, who, as adviser to the council, has, to an advanced age, been useful to his country in the department of internal affairs. This council, after the agencies had been annulled, actually began its efforts; and Van der Palm, under a new title and in a somewhat modified relation, prosecuted yet four years his praiseworthy labors in behalf of his country. It was as member of the council of internal affairs that he was enabled more fully to develop and execute his plans for the improvement of primary instruction, the introduction of a uniform spelling, and the proper regulation of medical practice; whilst he again showed that he

<sup>1</sup> After the demission of the agent Goldberg, (in October, 1801,) his agency was for two months burdened with the management of the financial affairs of the department of economy.

<sup>2</sup> The new constitution, accepted in the month of October, and proclaimed on the 17th, by its 32d article directed, that, to the government thereby appointed, besides a general secretary, should be added a secretary of state for foreign affairs, and three secretaries of state, as for marine, war on land, and internal affairs; or, at the option of the government, for each of the three last mentioned a council of not more than three members, and a council of finance of three members, with a treasurer-general. The government chose, in place of the three mentioned secretaries of state, a council of three persons for each of the three departments.

was not embarrassed<sup>1</sup> by the new difficulties to be encountered in his more extended sphere of action.

In 1805, this new constitution was superseded by that at the head of which was placed Schimmelpenninck, Van der Palm's University friend, and, as statesman, peculiarly the man after his heart.<sup>2</sup> The council of internal affairs was dissolved in consequence of the appointment of a secretary of state for that department. Van der Palm was for some time undecided as to the course for him to pursue. The office of secretary of state he did not desire. He knew that there were those who would reluctantly see him occupying that position, and he perceived, that, even if no measures should be taken to supplant him, sufficient had already been done by them to prevent him from discharging its duties with acceptance and advantage. His return to Leyden had also its difficulties. Rau filled the professorship of Oriental letters, and Van der Palm foresaw an unpleasant emulation. The administration of internal affairs had also acquired a certain attractiveness. He wrote at the time to a friend:<sup>3</sup> "Voluntarily and involuntarily, I had gradually become attached to it; I felt, too, that the cultiva-

<sup>1</sup> Among others has always been celebrated for its excellence a report prepared by Van der Palm relative to the rights of the nobility, respecting which it was universally admitted, even by the parties interested, that there was no state paper then extant in which the subject was so thoroughly discussed as in this.

<sup>2</sup> At a later period he also speaks of him, in the preface to his *Essays, Discourses, and Scattered Writings*, with the highest respect, as the noble man who, deprived of the use of his eyes, no longer needs external objects in order to occupy his incomparable mind.

<sup>3</sup> April 6th, 1805, to Mr. S. Dassevael, who, in these painful vacillations, showed himself an upright and loyal friend of Van der Palm.

tion of this department, in this country, and in the circumstances of these times, did not very far transcend my powers, and I finally imagined that I was not useless, and that I might still be able to effect some further good. Such were my views of my office, when I labored for a government in whose employ no effectual support, little encouragement, was experienced, and in which want of fixed principles, at least in this department, and an undue regard to personal considerations, rendered uncertain the issue of all that was undertaken. How great my attachment to my office might have been, under a more energetic, united, worthy government, inspiring at the same time greater attachment and respect, it is not for me to determine; how much greater zeal and activity I should then have been able to exhibit, I have sometimes indeed ventured to conjecture, when this prospect opened up to my view."

In this uncertainty the pensionary himself decided the matter for him; he seemed to regard it for Van der Palm's own interest not to be placed at this time in the foreground, and directed that he should be informed of this, with the assurance of his high esteem for his person and character, and of his unbounded respect for his extraordinary endowments. His purpose was now taken. "The esteem of Schimmelpenninck, and his estimate of my mean talents, are peculiarly gratifying to me; the assurance of this is worth more to me than a high position, even though I might suppose myself in some degree entitled to it. His regard for me comprises

in it all that I desire ; and no thought is more odious to me than that of impeding in any degree the execution of his good and beneficent designs, or of proving an occasion of preventing him from effecting all the real good which the nation expects from him, and in which my best wishes, and, so far as my sphere of action will permit, my zealous coöperation shall ever attend him.”

His residence at the Hague was, however, prolonged till in the following year, where, under the administration of Schimmelpenninck, he was favored with various honorable appointments.<sup>1</sup> At his own request he was then released from all political relations, and, laden with presents by the noble-minded pensionary, he returned to Leyden to resume his professorship. With calm self-satisfaction he looked back upon his political career, now forever renounced, conscious that he had exerted all his powers and gifts to administer the affairs intrusted to him with exactness, regularity, and promptness ; that he had given no one just cause of complaint, but had done every one all the service in his power, and had laid the foundation for a number of useful institutions, which were destined to be transmitted to posterity.

During his political career, Van der Palm had on various occasions manifested his magnificent eloquence, the proofs of which have been given to the world through the press. First of all he ascended

<sup>1</sup> He was appointed secretary of a political commission, consisting of Messrs. Van der Kastele, Wichers, and Six ; commissary of the work of the Nat. Library ; etc.



the pulpit at the Hague, by order of the government, on the day of the national festival, (December 19th, 1799,) celebrated on occasion of the withdrawal of the English and Russians from North Holland. Twice he delivered a short discourse in the general convention of school inspectors, over which he presided the first time as agent, the second as member of the council of internal affairs. He was also heard more than once in the Hague department of the Society for Public Utility, in which he delivered his discourses "On General Benevolence" and "On Self-Love."<sup>1</sup> His Oriental studies, too, did not wholly repose. "In the latter half of the year 1804, when the existing order of things in the commonwealth was gradually tending to dissolution, in consequence of which he experienced a perceptible diminution of business, and when the constantly increasing public misfortune caused every lover of his country to fix his eye with pleasure on other objects, which offered more consolation and calmer prospects," he felt himself irresistibly constrained to complete a work, begun when in Zealand, — the translation and exposition of the prophet Isaiah. This work made its appearance in 1805, and convinced the world that the Orientalist had not reposed in the statesman.

Great, meanwhile, were the joy and approbation with which Van der Palm was greeted on his return to the bosom of letters and to the ecclesiastical chair to resume with zeal his earlier task. Now it

<sup>1</sup> Both are found in the first volume of his *Essays, Discourses, and Scattered Writings*.

was more apparent than ever with how great reluctance the public had seen him in other relations, and which had rendered them incapable of viewing without prejudice the good which he effected. To King Louis he subsequently wrote: "Since I have been released from my political relations, and have resumed my functions as professor, especially since I have testified by my acts that I had not forever abandoned the pulpit, nothing is to be compared with the general approbation, I may say universal applause, which is lavished on me from all quarters, as would be done to one who had returned to the path of duty after having long gone astray."

When, therefore, this prince desired again to make use of his eminent gifts, he persisted with immovable steadfastness in declining an office which was incompatible with the exercise of his professorship; the evidence of this I found among his papers in a copy of the letter from which the above extract has been made, and which I deem sufficiently important to be placed entire in the Appendix to this biographical sketch, as a beautiful contribution to Van der Palm's intelligent mode of thinking and acting, and at the same time of his delicacy in presenting his own interests. How little the noble-minded Louis was disposed to misinterpret this refusal presently appeared when he constituted him Knight, and, after the death of Rau, orator of the Order of Union, to which office he annexed an annual pension of twelve hundred florins. To this appointment our Dutch prose is indebted for two eminent discourses, in which the characters of several

worthy patriots have been drawn as to their principal features in the liveliest colors, and are thus preserved to be transmitted to distant posterity.<sup>1</sup>

Subsequently Van der Palm did not engage in politics further than became him as a good citizen, feeling the deepest interest in the welfare of his country, and as a writer, to excite and maintain a good spirit among his fellow-citizens. We have already intimated, and it is manifest in his writings, how heartily he, after all the miseries that our country had experienced since the calamitous year 1795, rejoiced in the revolution of 1813, and attached himself, with the entire nation, fully and sincerely to the sovereignty of the House of Orange. Of this his patriotic utterance in 1813, his religious observation of the joyful prospects of the Netherlands, his poetic effusion, "The Peace of Europe," in 1814, his sermon to excite Christian heroism<sup>2</sup> in 1815, and in 1816 his Memorial of the Restoration of the Netherlands, furnish abundant proofs.

As a loyal, quiet, and contented subject and citizen, he lived in the midst of his literary occupations, contributing to the good of his country from the abundant stores of his knowledge, cherishing no wish above or beyond the sphere in which he moved. Of his participation in the great political events of the past, or of the high position which he had occu-

<sup>1</sup> They are found in the following works: *The Festival of the Order of the Union, observed in Amsterdam, April 25th, 1808.* Amsterdam. *Memorials of the Royal Order of the Union for the years 1807, 1808, and 1809.* Amsterdam, 1810.

<sup>2</sup> These are all to be found in the second volume of his *Essays, Discourses, and Scattered Writings*, pp. 191-342.

ped, he very seldom spoke.<sup>1</sup> He followed indeed, to the close of his life, the history of the day, and kept himself well informed of all that was taking place in our quarter of the globe, and in the civilized portions of the others; no word uttered in the council chambers of the nation escaped him, but he refrained from a free expression of his views respecting it, and in the complaints of the discontented he never openly participated. This much is certain, that in his later years he might sooner have been seduced to give his adhesion to a rigid monarchism than to any semblance of democracy.

<sup>1</sup> Of his agency he spoke only in these terms: "When I was at the Hague."

## CHAPTER V.

THUS amid various vicissitudes forty-three years of his life had passed away. From the quiet village, where as shepherd of souls he was charged with the highest interests of an humble country congregation, we have seen his sphere of action limited to a single honorable family. Proceeding thence, we have seen him, in some respects uncalled, taking his place among the regents of his country, whence science recalled him to fill a professor's chair. Not long, however, is he permitted thus to maintain her interests. His country places him at the head of the department to which is intrusted the care of its educational interests. In all this he is actuated, less by a becoming ambition, than by an ardent desire to be useful to his country. On the improvement of primary instruction we see his attention constantly fixed. Hitherto it has seemed to be the great task of this son of an instructor. In all these different spheres his oratorical powers are brilliantly displayed. In all these various ways Providence exercises his gifts and powers, and combines them so as to form that perfect whole which must place him at the head of all scholars, as more than a scholar, — as a sage, who is not only acquainted with books, but with men, understanding human nature in all

its phases, practically acquainted with the affairs of life, and who, having pondered the great problems of human existence, has formed his own conclusions respecting them. As such he returns, in the vigor of manhood, to the temple of science, and from that moment opens that period of long-continued fame and honor which it pleased Providence to permit him and his country to enjoy. We shall now endeavor to take a review of it; and in doing so, we shall abandon the chronological order which we have hitherto observed in this biographical sketch.

Most happy did Van der Palm feel in returning to Leyden and in resuming his earlier labor. Rau had succeeded him as Professor of Oriental Languages, having added this to his professorship of Sacred Poetry and Eloquence. With him Van der Palm made an amicable arrangement, by which he himself took the chair of Sacred Poetry and Eloquence. He did this the 20th of September, 1806, with a discourse “*De Oratore Sacro Litterarum Divinarum Interprete*”<sup>1</sup> (On the Sacred Orator, an Expositor of the Holy Scriptures).

<sup>1</sup> This was printed in 1806. “In it he marked out for the ministers of religion the only way by which they can attain the high and holy end of sacred eloquence; the way, in which, as formerly, so especially afterwards, he preceded them in the most illustrious manner. In his lectures on sacred eloquence he expanded the hints and instructions contained in this discourse, illustrated them by well-selected examples, and thus gave his hearers a text-book of sacred eloquence, which, it is greatly to be lamented, has been confined to the circle of his pupils. Sometimes he varied those lectures, by expounding for the benefit of his hearers, in his peculiarly rich, tasteful, and felicitous manner, portions of the Holy Scriptures, with a special view to the use to be made of them by the sacred orator. I may mention for example the principal parables of the Saviour, respecting which it were also to be desired,

His lectures were the expansion and fuller development of the principles inculcated in this discourse; and the practical application of them soon produced a general sensation in Leyden, when, in 1807, he was appointed University Preacher,<sup>1</sup> and from time to time delivered that long series of sermons which were successively given to the public in his three volumes of "Sermons," in his series of ten volumes containing each six sermons, and in that of eleven volumes containing ten each; and as they had been regularly listened to by an extraordinary concourse,<sup>2</sup> so they were everywhere read and re-read with the highest approbation.<sup>3</sup> In the delivery of them every-

that his more copious illustrations of them had not remained the precious possession of his private hearers." — Prof. Siegenbeek's *Tribute to the Memory of J. H. van der Palm*, p. 9. Subsequently, when again filling the chair of Professor of Oriental Letters and Antiquities, Van der Palm sometimes gave a single course on eloquence. The last in the University year 1831–1832.

<sup>1</sup> This appointment was annulled in 1815, when by the law on higher instruction (Art. 63) the office of Preacher to the University was conferred only on the theological professors. But in 1821 Prof. van Voorst, in consequence of the decease of Wijttenbach promoted to the post of first librarian of the University, requested to be released from his obligations as University Preacher. Van der Palm was appointed in his place; and after some negotiation, caused by the multiplicity of his labors, (he was already engaged on his translation of the Bible,) he consented to accept it.

<sup>2</sup> There was perhaps then, and then only, some diminution of interest when he treated consecutively of the life of Paul, — an evidence of the aversion of many to know beforehand with what the speaker will entertain them.

<sup>3</sup> Several of the volumes reached the fourth edition, and simply the very great accumulation of them rendered the reprinting of them unnecessary. The ample subscription for the new edition of all the sermons, in sixteen volumes, evinces, however, that in spite of the great number of copies in circulation, the public was not yet satisfied. Among his sermons he took special satisfaction in that on the Saviour washing the feet of his disciples. Among them were some that no longer pleased him.

thing combined to captivate the hearer, and cause him, as it were, to hang on the orator's lips. Van der Palm ascended the pulpit with dignity, without any affectation, with a most simple expression of benignity on his countenance. He placed himself very much at his ease in the pulpit, without hurriedness, with no ado in adjusting himself, without anything in the least repulsive. His tall and erect frame, and the beautiful lineaments of his countenance, irresistibly inspired his hearers with awe. He had neither the high forehead nor the sparkling eye which are wont to contribute so much to the power of eloquence; but his was of such a nature that an amiable countenance and a gentle look befitted it. With him everything was in harmony. His voice was not heavy, not deep, but inconceivably flexible, euphonious, musical, and so clear and audible that even in the largest and worst-constructed churches no word was anywhere lost. Yet he made no great exertion to make himself heard, but spoke in a rather gentle tone, yet with clear and forcible distinction of the sounds, and without obscuring a word, or even the termination of a word. He possessed in the highest degree the faculty with the first and gentlest use of his voice to command silence in the largest assemblies. His pronunciation of our language was most agreeable, and in all respects exemplary. The distinction between the long and short vowels, and all the modifications which they undergo in enunciation, not to be represented by writing, were with him audible and entirely natural. The true pronunciation of the *r*



he had not; but something that was more pleasant than that, — a gentle lisp reminding one of the sound of the turtle-dove; he did not give the *s* its sibilant sound, but prolonged it rather more than is usually done. The idea of giving all the written letters a measured pronunciation, of sounding the *n* at the end of the termination *en*, (except before a vowel,) of prolonging the *i* in syllables in which it is nothing more than a *sh'wa*, of pronouncing the *ng* and *sch* in a way grating to the ear of every Hollander, was never entertained by him. He read his sermon, but without difficulty, after having studied it well, and written it distinctly.<sup>1</sup> In his gestures he was extremely simple and moderate. The theatrical was with him absolutely excluded. It sometimes seemed to his hearers that nothing extraordinary was to be perceived in his delivery; yet it was at the same time inimitable, and just for that very reason inimitable, because art was entirely concealed, and nothing seemed to be done for effect, nor was there any appearance of making an effort, — because all that pertained to it formed a perfect and proportionate whole. It was of such a nature as to be able to maintain itself long in the general esteem,

<sup>1</sup> He lacked but little of knowing it by heart, so much pains did he take to make himself familiar with his manuscript. Yet he read it all, and frequently even his prayers. Of speaking extemporaneously he had an unconquerable dread. Even the most insignificant thing, which was to be said by him in more than an ordinary way, he wrote first, and if an address were unexpectedly demanded of him, he showed himself very ill at ease, — a peculiarity the more surprising in a man who in conversation could express himself with so much ease, perspicuity, regularity, and acceptableness. But it is sometimes embarrassing to be *always* obliged to keep up a great reputation.

which it actually enjoyed to his old age. His last sermon he delivered on the 13th of March, 1836,<sup>1</sup> in the Highland church, still entirely in his peculiar way, and understood by all. The pleasantness, softness, and melodiousness of his voice were preserved even to the close of his life.

Towards the close of the year 1807 Rau died, also by Van der Palm so eloquently lamented; and now the professorship of Oriental Letters and Antiquities was anew conferred on him, and with it his taste for these studies and his devotion to them were again revived. He was now the only Orientalist in Leyden; and it was chiefly during this period that he occupied himself with these studies for their own sake. The unfavorable circumstances of the times subsequently abated his ardor, and the entirely new era in that department, by which the Schultensian principles gave place to higher, induced him to abandon their further prosecution. Van der Palm was not fond of the more profound, philosophical study of language, and linguistics had for him no

<sup>1</sup> The impression which this sermon made on me, chiefly with respect to its delivery, I find in my journal of that date, kept whilst at the University; and I communicate the passage, carelessly written as it is: "Heard a genuine masterpiece of Van der Palm ('Ye daughters of Jerusalem,' etc.). Never have I heard him speak so. His delivery was uncommonly energetic and powerful. And again the triumph of simplicity. We young men in the matter of external eloquence are all on the wrong track, — that of empiricism. But we must avail ourselves of its aid, because we are only half artists. *Our* simplicity would fail to do justice to the sense, and be unimpressive. One must *be* Van der Palm; one cannot *resemble* him."

He delivered no farewell discourse. He did not hold to solemnities, in which his own person must occupy the foreground. He once remarked that his life had been too checkered.

attractiveness. He prized the knowledge of different languages for the books that were written in them, and studied them as much as was necessary to enable him thoroughly to understand them, and clearly to explain them to others.

As professor in the Oriental department, he gave principally three lectures of general utility: on Hebrew grammar, Hebrew antiquities, and the philologico-critical investigation of the books of the Old Testament.<sup>1</sup> In the last named shone forth resplendently his genuine Oriental spirit, his delicate and poetic taste, and the entire excellence of his rare gifts. When he was in his prime, the seats were crowded. He selected chiefly the most beautiful poetic pieces from the sacred collection, and shrunk not from the most difficult. One year he investigated a couple of choice Psalms from David; another, certain of the most excellent chapters from the Book of Job, to which he was specially attached; a third, the charming Song of Songs; a fourth, some of the most transporting songs of the Prophets. He began with a review of the entire passage, looking at it chiefly from an æsthetic point of view; and in doing this he placed his hearers just at that stand-

<sup>1</sup> As long as he stood alone in the Oriental department, he held annually from six to eight different courses, among which were several favorite lectures, as *Lectiones Coranicæ*, Oratory, etc. He also presided from time to time at public defences of theses pertaining to Oriental letters; at least in the years 1809, 1810. Also in 1797, 1799 he had been thus engaged. In 1817 came Hamaker, in conjunction with whom he subsequently by turns lectured on Hebrew grammar, resigning entirely to him the Arabic. Hamaker was succeeded by Weyers. The philologico-critical remained exclusively the domain of Van der Palm, until released from it by Prof. Rutgers.

point from which all its beauties might be clearly perceived, and where he could thoroughly imbue them with the spirit of the writer. Upon this followed the grammatical and philologico-critical analysis. Towards the close of each exercise he gave some annotations in writing. It was not of unfrequent occurrence, that he, either for the purpose of more clearly exhibiting its æsthetic value, or of elucidating the expressions employed, quoted passages from Greek and Latin poets, or certain lines from *Bilderdijk*. The recitation of these afforded a delightful entertainment to his hearers.<sup>1</sup> The Latin he spoke with readiness, ease, purity, and simplicity. Even in speaking Latin his own style was to be recognized. The pleasantness of his voice and speech, and the urbanity of his manners, rendered all his lessons acceptable. He also took pains, or rather it was altogether natural to him, to make everything agreeable and entertaining, — following in this the example of his beloved *Schultens*,<sup>2</sup> — even his drier course on antiquities, and that on

<sup>1</sup> In his later years this privilege was less frequently enjoyed by his hearers. Seldom did he recite any portion of a favorite poem. I heard him, however, several times recite the brilliant couplets from *Bilderdijk's* Ode to Napoleon, — that which begins: “*Waar zijn wij? bij Sabeaas stammen,*” etc., with the following; and a poetic personification of winter, likewise from *Bilderdijk*, in repeating which he became very animated. I never heard him recite anything of any considerable length.

<sup>2</sup> “*And this instruction in the first principles, which in itself is so dry, and often so dryly imparted, that lively young men frequently, even at the very outset, abandon this course, Schultens, always the agreeable man, even when teaching Hebrew letters and vowel points, knew how to render pleasant, so that his lectures were desired with the same eagerness as a festive entertainment.*” — *Kantelaar, Eulogy on H. A. Schultens*, p. 26.

Hebrew grammar, which he has somewhere denominated a thorn-bush.<sup>1</sup> But even these thorns bore flowers. He did not disguise from himself that young men, at the period of life in which they came to him, were, in general, wholly unprepared for Oriental learning, and had a natural dread of the rudiments of an entirely strange language. Nor did he persuade himself that all his auditors would be capable of following him, if, to impart life and interest to these elementary instructions, he should dive into philosophical contemplations. But he secured the attention of his pupils by the ease, and, if I may so speak, by the friendship with which he imparted his instructions; interspersing short but striking observations and unexpected comparisons from the languages with which they were acquainted, and introducing now and then a short anecdote, calculated to relax the mind. He knew how to impart to the lecture-room an air of sociability. To this his serene, mild physiognomy contributed not a little. One was irresistibly drawn to him. In addition to this he treated, even to the latest period of his life, an audience of students with the greatest courtesy. He was very punctual in opening and closing, very moderate and regular in dictating, and in receiving their responses, anticipating, easy, gladly sparing them all from making an indifferent figure.<sup>2</sup>

And out of the lecture-room! Never certainly has any university enjoyed the services of a pro-

<sup>1</sup> *Eulogy on Lord van de Perre.*

<sup>2</sup> Respecting the *methodus docendi* pursued by Van der Palm, compare Prof. van Hengel's *Meritorum Jis. Hci. v. d. Palm Commemoratio Brevis*, pp. 17, 18.

fessor who manifested so much friendliness and cordiality to his pupils, and to students in general. All that was possible he did, if they placed themselves at all in his way, to encourage them in their studies; to honor them for whatever good they possessed, and in every way to manifest his interest in them; to render them all the assistance in his power. It was only necessary that there should be something to recommend a young man, — it might be that his name was dear to Van der Palm, as being that of an old University friend or former pupil; or it might be his eminent ability, or his great desire to learn; or some innate quality of the heart, or natural endowment of the mind; or his faithful attendance on the lectures, his modesty and agreeableness in social intercourse, — to awaken the interest and secure the prepossession of the kind-hearted and benevolent man. And if one really pleased him, then he was invited to his house, entertained, treated with every attention, and, having passed through all the successive stages of friendly interest, he was finally regarded as one of the family. Then Van der Palm knew how to convert the awe that was felt into love, and to efface every impression besides that of his never-to-be-forgotten friendliness; so that it was almost necessary to open one's books to be fully penetrated with a sense of his greatness, and to wonder anew at one's familiarity with the excellent man. And if a student showed himself worthy of his love, and continued to do so, then he neglected no opportunity of manifesting to him and to others how highly he esteemed him. If the

friendship grew to this degree of intimacy, then vast instruction was to be gained from him. Not that he out of the lecture-room ever placed himself determinately in the instructor's chair, or betrayed any effort to render his conversation interesting, useful, instructive. But never did he neglect the opportunity to give a salutary and impressive hint relative to study and taste, especially to conduct, deportment in society, and the true wisdom of life. However carelessly these hints were thrown out, they could not possibly escape the notice of those who were desirous of improvement.

The number of students who feel themselves under obligations to Van der Palm is great. There were none among all his pupils, to whom, if they desired it and were worthy of it, he did not show himself the benevolent man, in every respect, even with regard to difficulties which he could relieve by abating or remitting lecture-fees, or if they needed encouragement in passing through their examinations, or his influence in procuring a situation correspondent with their merits. During the many years that he filled the professorial chair in Leyden, even to his death, he always had about him a successive circle of intimates, who saw and heard him in all his amiableness and real greatness, and whose memories will not only confirm what is said in these pages, but will also supply what is lacking. So far as I am concerned, I have great reason to fear that far too little has been said, either to give a distinct and true delineation of his character, or to meet the demands of personal gratitude.

But why does the difficult task of preparing this biographical sketch devolve upon me? Why did it not please Providence to permit the noble Van der Palm to leave one of his four sons behind him, who, resembling him in disposition, formed by him from childhood, might have been able to perform it more worthily, and entirely in his spirit? Such was not the Divine will. Once, indeed, it seemed as if this might be the case. The worthy man had lost two sons at a very early age; the third had perished in the terrible calamity that befell Leyden, in the year 1807, under the falling beam of a school edifice;<sup>1</sup> but the fourth had been rescued from the burning ruins of another school, to be for a time the delight of his life, but, alas! not the stay of his old age. It was the one whom he had named Hendrik Albert Schultens, from gratitude to that great man and respect for his memory. He had already reached his eighteenth year, and was full grown; he had always been the joy of his parents, because of the simplicity of his character and the purity of his morals. Never had he caused them any grief whatever, and enviable are the encomiums bestowed on him by his afflicted father. He already enjoyed the satisfaction of numbering him among his pupils, as he had consecrated himself to the cultivation of letters and theology; and not only of numbering him among them, but of seeing him distinguish himself. Then, by a violent ner-

<sup>1</sup> The first was still-born, May 4th, 1789. The second died before his baptism, in November, 1797. The third, who, with another child, perished in the school of the Widow Schneither by the falling of a beam, in the year 1807, was born November 28th, 1798, and was thus nine years old.



vous fever, he was snatched away within nine days.<sup>1</sup> It was a very sore trial. But it was this which placed all the greatness and inward piety of Van der Palm's soul in a glorious light. During the sickness of the beloved of his heart, and as the dangerous symptoms increased, he was agitated, perplexed; whilst he was dying, he suffered inconceivably. Strength failed him to be present at his last gasp. But as soon as the dear son had breathed his last, the father was seen to return to his death-bed another man, all composure and Christian submission. He kneeled beside the corpse and uttered the words of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Lord strengthened him. He comforted himself with the consolation of the gospel, in the humble confidence that God had taken his dear child to himself because of the merits of his Son, and washed in his blood. "Perhaps," said he, "the measure of my earthly felicity, even now, with and after his loss, greater than I can acknowledge by the most fervent gratitude, would have been too great for the lot of a mortal." In this frame of mind he buried him in Katwijk's down, and the bereaved father soon obtained strength to resume his labors. Presently appeared the ninth volume of his "Bible for Youth," with a preface, written December 4th, 1819, and thus scarcely three weeks after the death of his son, in which he erected to him a monument, in such a manner as Van der Palm could do it.<sup>2</sup>

<sup>1</sup> November 14th, 1819.

<sup>2</sup> See the preface, in which the character and capacity of the distin-

Still, this wound always continued to bleed. With an affecting tenderness he cherished the memory of him who had fallen asleep, and preserved all the small articles that had belonged to him with the utmost care. This affliction was without doubt the greatest and most painful of his whole life. I have always imagined that in his love for the young there was a silent honoring of the memory of his beloved Hendrik.

In the University year 1818–1819, Van der Palm filled the office of Rector. He was not happy in it, as just in that period the disputes of the students were revived, relative to that perpetual apple of discord, the *initiation*. This drew him into very disagreeable, long-continued, and in reality insignificant negotiations, which, in connection with his manifold official and other employments, were too oppressive to him. He resigned the rectorate with a discourse “*De Imperatore Ali Abu-Talebi filio, Saracenorum Principum maximo*” (On Ali the son of Abu-Talebi, greatest of the Saracen Princes).<sup>1</sup>

guished youth are fully sketched. In this great loss experienced by Van der Palm, the whole country, it may be said, deeply participated. A small collection of verses on occasion of the funeral of Hendrik Albert, was printed for the friends. In the Appendix I communicate the address with which Van der Palm after this loss reopened his lectures.

<sup>1</sup> This discourse has been published. Beautiful and entirely in the spirit of Van der Palm is the manner in which, in addressing the students, he makes mention of their strifes, without making more of them than he deems compatible with his dignity. “*Postremo vos mihi compellendi estis, Ornatissimi juvenes! in quibus maxima est et esse debet Academiæ gloria. Quam honesta sit inter vos studiorum æmulatio, mox apparebit, cum septem e vobis in literario certamine*

In the year 1833, having attained the age of seventy, he was, as was due him, declared *Emeritus*, but still continued his lectures, which, by an arrangement with Professor Hamaker, had already experienced some diminution. Three years later, weighed down by the loss of an eminently beloved daughter,<sup>1</sup> who supplied to him the place of his consort, who died the year before, by the advice of kind friends, he determined to resign the office of University preacher, "which," he wrote to the Curators, "is too onerous for me. Relieved of this burden, it will be more practicable for me to continue my remaining labor, and my lectures, indicated in the *series lectionum*, with all the fidelity and zeal of which I shall be capable." These he continued till 1838, when Professor Rutgers relieved him of the last labor which he performed for the benefit of the youth of the University. And however much he needed rest, yet the relinquishment of his work cost him an inward struggle.

victoribus præmia distribuam. Sed certo scio neminem esse in hoc Professorum ordine, qui non quisque plurimos hic cernat discipulos quovis doctrinæ præmio dignos: mihi certe ea contingit voluptas felicitasque. Macti igitur estote virtute atque eruditione. *Nullaque porro, nulla umquam inter vos intercedat, præterquam de doctrinæ honore concertatio!*"

<sup>1</sup> Elizabeth Henriette van der Palm, a highly gifted and virtuous woman, possessed of great wit, died June 26th, 1836, at the age of forty-two.

## CHAPTER VI.

DURING the whole period which we have now reviewed with respect to Van der Palm's labors as Professor, not only did the students, not only did the University circle, reap the fruits of his untiring zeal and rarely equalled gifts, the public also shared in them, and enjoyed them abundantly. It was not Van der Palm's ambition to shine by his writings in the select and exclusive circle of the strictly learned world, and to astonish it from time to time by new proofs of profound study. It was his desire to apply the knowledge acquired by him to the promotion of the general good. For the attainment of such an object he possessed in his eminent and varied qualifications more ample resources than any other person; here lay his talent and strength; for this his whole training and education had served to fit him. He understood perfectly the wants, the taste, and the language of his nation. He knew how to provide for the first, to direct the second, and to impart to the last entirely new attractions. To attach his countrymen to their God and their duty; to elucidate the sacred Oracles, and to promote the reading of them, in a period in which men were becoming estranged from them; to exhibit a pure and lovely code of morals, and to render it

attractive by the manner in which it was presented ; to excite and direct patriotic sentiments ; to purify and refine the taste for the beautiful ; — these were the objects which he felt himself called and qualified to advance ; all his studies, all his experiences, all his reflections, he desired to place under contribution for the promotion of these objects ; but always with concealment of all learning, with entire freedom from egotism. Little as embellishment of style and profusion of rhetorical figures are to be met with in his works, just as little is concession to be found to the ostentation of learning or the abstruseness of philosophy. They do not seem to have been written in the seclusion of the study ; only the scholar and the philosopher look through the friendly veil and recognize their master.

The first gift which (besides the edition of his sermons) his country received from Van der Palm, after he had returned from his political career, was his "Solomon," a moral weekly, for which the proverbs of the wise king served as the guiding thread, and in which their æsthetic and exegetical contemplation go hand in hand with their practical application. For a long time he had bestowed his linguistic and literary labor on that book of the Bible ; now the fruit of it was offered to the public in a manner which elicited general interest and secured great approbation. Three hundred and nineteen essays followed each other in succession, and were read with the greatest avidity. They constitute seven volumes of ordinary size, of which two large editions have been subsequently issued. The author

commenced in the year 1808 with the tenth chapter, and concluded in 1816 with the sixteenth verse of the twenty-second chapter, with the welcome promise of "returning in process of time to what still remained of the Book of Proverbs, and leaving nothing untouched of this excellent memorial of antiquity." In the preface to the second edition, he speaks of his "Solomon" as being the one for which he had the most heart of any of his works. And this preference is to be ascribed to its diverse and numerous tendencies, which gave him opportunity for the richest variety; to the inconceivable labor bestowed on its substratum, the exegesis; and to the pleasure and satisfaction it afforded him. The exquisite practical wisdom, and the profound knowledge of men and manners, which are apparent on every page, have always excited great admiration; and it is especially in reading this work that one congratulates himself on the various vicissitudes in the writer's career.

In the year 1811, whilst still occupied with "Solomon," he commenced a new work, which, during a series of twenty-three years, he completed in twenty-four volumes, — his running commentary on the Bible for the benefit of the young. He always took a deep interest in the young, and to the promotion of their improvement he repeatedly directed his efforts. "To the inhabitants of his native city Rotterdam, in the midst of whom he had passed the years of his earliest youth, he dedicated this work as a token of grateful remembrance and sincere affection." When he began this work, he had

readers of from twelve to fifteen years of age in his eye; but as he pursued his way he in some degree lost sight of them, which he atones for in the preface to the last volume by saying, that, as he continued to write, he regarded his readers as gradually growing up.<sup>1</sup> It is certain that not one of his works has been so great a favorite with old and young as this "Bible for Youth," which has been repeatedly reprinted, and may still be said to be constantly passing through the press.

Of an entirely different nature was the work with which Van der Palm in the year 1816—and thus whilst "Solomon" was hardly completed, and the "Bible for Youth" already begun—surprised his country: the "Historical and Rhetorical Memorial of the Restoration of the Netherlands." To the Admiral van Kinsbergen belongs the honor of having elicited for Dutch prose this its masterpiece. The aged seaman, burning for the fame of his country, had in 1815 publicly invited the Dutch orators, poets, and painters, each in their way, to immortalize, for the benefit of posterity, our deliverance from the domination of Napoleon. For this purpose he offered valuable premiums, of which the first was designed for a historical and rhetorical memorial of this event, in the taste of the ancients, especially in that of Sallust. He named, as a committee of award, Messrs. H. C. Cras, D. Hooft, D. J. van Lennep, and M. C. van Hall, who were also, in case of a successful issue, to have charge of its publication.<sup>2</sup>

<sup>1</sup> *Bible for Youth*, vol. xxiv. pp. 5-7.

<sup>2</sup> See *Life of Admiral Van Kinsbergen*, by M. C. van Hall. Amst. 1841, p. 248, *et seq.*

Among the articles sent in the prize was awarded to that of Van der Palm by all the judges appointed by Van Kinsbergen, upon which decision all who have a perception of the beautiful and a relish for it have set their seal. In the beginning of June, 1816, Professor Cras informed him of this triumph, "If," said he, "it be properly a triumph for him who has long by universal consent occupied the place of *coryphæus*." Previous to its publication, Van der Palm was enabled in many respects to improve this production, as time was gladly allowed him to obtain more accurate information respecting many points of the history. Messrs. Van Hall, Walraven, Cras, Van Limburg Stirum, and Falck favored him with their observations. The last-named, at Van der Palm's request, carefully examined the entire manuscript, and communicated to him a great number of acute observations, of which the great man in good part thankfully availed himself. It appeared in September, 1816, and exhibited Van der Palm in all his greatness as prose writer; imbued with the spirit of the ancients, not their slave; master of all that is powerful and gentle in our mother-tongue. The portraitures of the persons acting a conspicuous part in that important moment of our history, for instance, those of Van Kemper and Van Hogendorp, above all, the delineation of Napoleon's character, excited great admiration. The condition prescribed by Van Kinsbergen, that the desired article should not have a tendency to revive, but much rather to fraternize the old factions, was fully met.



From that moment it was a favorite idea of Cras that Van der Palm, having succeeded so well in this tableau from our contemporaneous, should treat in a similar manner some portion of our earlier history, and he frequently alluded to it in his letters. To hints of this kind, however, the great writer never gave ear; the Memorial of the Restoration of the Netherlands must stand alone, unequalled. He knew well how hazardous would be the attempt, if not to surpass, at least to equal himself. He had, moreover, during his whole life proposed to himself another task, which he now prepared to undertake,— a renovated translation of all the books of the Old and the New Testament.

Courage was certainly needed for such an undertaking at the age of fifty-five, but the full maturity of that age seemed to him to be a requirement for such a work. That which he desired to bring together for the explication and elucidation of the Book of books must be the fruit of the labor of a whole life; of all that his vocation had required him to investigate, and of all the useful and important information which he had been able to collect in the various circumstances of his life.<sup>1</sup> “Familiarity with the Oriental mode of thought and expression, prevailing equally in both portions of the Bible, and with the languages in which both are written; a certain ease in placing myself in the sense and style of the biblical writers, and the consciousness that I aim at delivering nothing of my

<sup>1</sup> See the Dedication to his Majesty the King, placed before the work.

own, nothing but the Word of God, but above all, reliance on the assistance of the Almighty, moved by whose Spirit the holy men spake, are the grounds on which I boldly undertake this great work, and dare expect that all who are acquainted with me and my writings will aid in the furtherance of my object.”<sup>1</sup> Its execution, he foresaw, would, at least for the first three years, require a great sacrifice of time and pleasure; but if permitted to rejoice in the continuance of health and strength of body and mind, he regarded it with tranquil assurance as practicable, and if successful the satisfaction and advantage would richly repay what he had expended on it.<sup>2</sup>

The prospectus appeared in 1817, and the subscription opened was soon graced with a list of two thousand names, at the head of which stood those of the princely personages, and in its midst were seen those of the most learned, scientific, and enlightened men.<sup>3</sup> In 1818 the first portion of it was issued, with a letter to the Synod instead of a preface, in which the principles and views according to which the writer had proceeded were indicated and illustrated. The others followed in 1819, 1820, 1822, 1823, and 1825. The whole was thus completed in seven years. In 1829 and 1830, the edition of

<sup>1</sup> Prospectus.

<sup>2</sup> From a familiar letter.

<sup>3</sup> The number of subscribers increased to full 3000. The edition was one of 3387 copies, which were all sold. Of the second edition, in octavo, about 3000 copies have been circulated, and full 1700 of the notes in 8vo. This edition appeared from 1827 to 1830; the notes from 1831 to 1835; Apocryphal books, 1838.

the Apocryphal books of the Old Testament rendered the work on that side also complete.

One is justly amazed at such a gigantic labor, brought to its completion in so short a period, whilst the same man gave seven or eight lectures weekly, and performed all the duties of his professorship; from 1818 to 1819 also discharged those of the rectorate; whilst he preached several times a year, was useful in various relations, and published more than one other work. It is true, much of it had been previously wrought. The plan which he now executed he had entertained and labored at all his life. He used to say, "I have worked at it forty years, and eight of them like a horse." Ecclesiastes, the entire Psalter,<sup>1</sup> Isaiah, and the greatest part of the Book of Proverbs, were fully prepared. But we should commit a mistake were we to imagine that Van der Palm rested on the fruits of his earlier labor and investigations. He wrote, for instance, to the Synod, on sending in the third portion, "After all the years of labor bestowed on the books of Solomon, I still find so much matter for new investigation that I am obliged to proceed much more slowly than I had anticipated, as I endeavor studiously to avoid all precipitation, though sometimes tempted to it." And how powerful must have been the temptation to it with respect to an undertaking in which so great a pecuniary interest was at stake, which, in case he had succumbed before its completion, would have been wholly lost. But just in this natural and acquired serenity of Van der Palm lay

<sup>1</sup> See the preface to the Songs of David and Asaph.

the possibility of so successfully completing a labor of such formidable extent. A man of the same learning, ability, gifts, and perhaps still more genius, if at the same time of a hasty, impulsive, and excitable temperament, would never have been fitted for such a work. For it was a wholly different task to translate the Bible in the nineteenth century from what it was in the sixteenth, when Luther, also unassisted, took it upon himself. It had now become as much more complicated as it was then grand.

The family preserve the manuscript of this chief work of the indefatigable writer. The manual labor alone inspires respect. It consists of certain, not books, but reams of paper, in small hand, and very closely written. But this writing fully expresses the nature and disposition of the celebrated translator. In the beginning, at the close, in the middle, wherever it is opened, everywhere it is perfectly the same, as if, by miracle, it had been written by the same steady hand, with the same pen, on the same day. All the lines are perfectly straight, all the letters equally clear and distinct; nowhere a blot, nowhere a spot. From it speaks the man of order, accuracy, and neatness, equally scrupulous about the style of his annotations as about that of the text, and who composed his notes on the Book of Revelation with no less care than those on the Book of Genesis. Extremely seldom does the eye rest upon a word crossed; for it is the manuscript of the considerate Van der Palm, who did not put his pen to paper before he had not only fully matured his thoughts, but also decided on

the most appropriate mode of expressing them, and who used to say, "I make the corrections in my head."<sup>1</sup>

No one, indeed, was ever better fitted for the perfect observance of the *festina lente* than Van der Palm;— Van der Palm, who never arose with a different countenance on one day from that with which he did on another; who seated himself every day with the same serenity, with the same comfort, in his easy-chair, and, after the most profound investigation or the most sublime employment, took his place in the family circle or in social gatherings with the same calm and serene countenance, as if nothing had been passing in his head;— Van der Palm, who, as he was disposed to devote all the time at his command to his task, so was never prevented from doing so by bodily or mental indisposition.

And whatever subject he treated, he maintained the same equanimity. It can be perceived in his style, even where it takes its highest flight and its most rapid course, that the author always holds the reins, and remains completely master of himself;<sup>2</sup> and we may rest assured that the pages with respect to which this is the case, have been written under no greater excitement than all the others. As the beautiful Pallas came from Jupiter's brain, com-

<sup>1</sup> Van der Palm never transcribed anything, not even for the press. A clever compositor could set a page from him, of which no revision was necessary, so distinct was the copy. In the lithograph which accompanies this work is to be seen a fac-simile of a page from the manuscript of his translation of the Bible.

<sup>2</sup> He frequently said, "A good style must maintain throughout a brisk trot, and be always in a condition to start into a gallop; but must very seldom do it."

pletely armed, so came upon paper his masterpieces, complete, just as they must remain. He never occupied himself with what is called retouching, not even when a second edition was called for after a lapse of years. His advice to young writers, a hundred times repeated, was, "Be careful, I pray you, that what you do be in itself complete, *fini*, like a marble statue, on whose surface the most delicate touch can discover no inequality."

In the midst of this amazing industry Van der Palm still found time to extend, in the most irreproachable manner, his fame as a secular orator. Since 1799, when, by order of the executive government, he had delivered his national oration, his fame had been so completely established, he had been in the eyes of the Dutch nation so much the orator *par excellence*, that on every great occasion no one else was suggested as the speaker of the day. So King Louis had appointed him, in 1808, orator of the order of Union. It was he who, at the time of the calamity by water in 1809, must grace, by his ever-desired eloquence, a musical concert held in Leyden for the benefit of the suffering.<sup>1</sup> When in 1823 the tricentenary of the art of printing was to be celebrated, it was deemed necessary to appeal to emulation in order to obtain a poem worthy of the dignity of the occasion; but for the desired oration no one was thought of but Van der Palm. The following year, it must again be he who should, by his

<sup>1</sup> See these and all the other articles named, in the four volumes of *Essays, Discourses, and Scattered Writings*; the article on Beekman was published separately, at Leyden.

magnificent language, give lustre to the two hundred and fiftieth anniversary of Leyden's deliverance ; and in 1825, as we have previously seen, those who had been his fellow-students at the University, proud of the honor which he conferred on them, assigned to him the task of directing their thoughts and feelings at the important festal commemoration. At an earlier period the society Felix Meritis called in the aid of his matchless talent, on occasion of a distribution of prizes to various artists, when he expatiated on the value to be attached to the judgment of posterity ; and in 1824 it demanded of him the sad but pleasant duty of honoring with a funeral oration the memory of his highly valued friend Kemper, the delight of all the virtuous in the whole country. In 1820 the Leyden division of the Society of Fine Arts and Sciences had asked of him a similar tribute to his beloved Borger ; — no ! he had offered his services, “ imagining, that, if the shade of Borger could have been consulted, he would not have despised him as his funeral orator, even as he would have preferred no one to Borger.” Nor yet in 1832, when a gray-headed man of sixty-nine, did he decline the request of the students to pay a tribute to their brother who had been slain ; — a tribute more durable than the marble which they had procured to immortalize his name.<sup>1</sup>

In all this, besides that which secured the praise of all, shone forth clearly the great benevolence of

<sup>1</sup> See the *Account of the Dedication of the Monument to the Memory of L. J. W. Beeckman, who was slain as volunteer from the Leyden University, by J. H. van der Palm.* Leyden, 1832.

Van der Palm's character, which would have rendered it far more difficult for him to decline such invitations than to comply with them in a brilliant manner; the same benevolence, which, when the occasion offered of itself, never permitted him to refuse to ascend the pulpit in very many cities of our country, and even in very humble villages, to the no small advantage of the poor of the congregation. As often as his membership of various learned societies required him to take his turn as orator, he despised the excuse, of which he might readily have availed himself, drawn from the many important labors which overwhelmed him, and manifested an entire readiness to perform his part. The Royal Institute, the Society of Literature, that of the Fine Arts, in various divisions, that for General Utility, Felix Meritis in Amsterdam, Diligentia at the Hague, and others, saw him alternately on their platforms. The subjects which he selected, and his treatment of them, fully portray Van der Palm. Everywhere his exquisite taste, his wisdom and moderation, are apparent. His theory of life and his theory of art are laid down in these discourses; and in all he presents himself entire, without, however, the least appearance of obtruding himself. Does he sketch "the true nature of eloquence," his oration affords a perfect specimen; does he praise the "eloquence of Cicero," every one is struck with his own resemblance to Cicero in all that is praiseworthy. Does he, with an appearance of taking it under his protection, pay a just tribute to "mediocrity," — perfect in its kind, adapted to time and



place, sufficient to its design, not conformed to the prevailing taste, — the writer is heard who has at heart the general improvement, and who, in order to be understood by all, knows how to restrain himself, to be sparing, to select simple forms of expression. Does he reprimand “contempt and neglect of the rules of art,” the right is cheerfully accorded to him who understands the great art of concealing art by means of art; who has penetrated to the higher politics of art, and knows how to avail himself of its most subtle wiles, without exciting the least suspicion. Does he point out “certain requisites to simplicity of style,” it is as if he would exhibit the difficulty and high value of that simplicity for which all the world praise him, without the greatest part of his admirers having the least idea that it is anything more than a natural gift, or any suspicion of the perpetual conflict that a man of genius and talents must for its sake maintain with himself.<sup>1</sup> Does he appear to speak “on the influence and value of the external,” he has half shown it before he opens his lips, by the pleasing assemblage of external advantages with which nature has favored him in countenance and form, the propriety of his apparel, to which he pays sufficient attention to avert from him both the appearance of learned negligence and that of vain ostentation, — highly polished in all his manners, dignified, without being

<sup>1</sup> “I am always commended for my simplicity, — my simplicity!” he once remarked to one of his most confidential friends, after a public prelection which had again abundantly elicited that compliment; “but it is not known how much pains that easy simplicity costs me.”

affected, graceful, without being modish. Does he speak on "sound judgment," never has any one spoken more soundly on it than he, whose eye is so simple, and yet whose glance penetrates so deeply that he can dispense with the whole terminology of abstruse philosophy.<sup>1</sup> And where he indicates and defines the limits of proper "self-love," there he becomes so intimately blended with the characters which he sketches that the nation needs on this point no other delineation of his character than that which he has himself thus given. No less right has he to speak, when he selects for his subject "unity and diversity,"<sup>2</sup> — he in whom the richest diversity of gifts produces the most uniform whole; or when he insists on "the necessity of self-knowledge," especially for the artist,<sup>3</sup> — he whose combined labor so clearly exhibits how well he knew to select just that ground on which he was perfectly at home, with the sacrifice of all by-paths, on which, however, he would have played no wholly subordinate part; the evidences of which we have seen in the relinquishment of the pleasures and laurels of poetry, and, at a later period, in retiring from the field

<sup>1</sup> To the philosophic-æsthetic contemplations which had, especially near the close of his life, become fashionable, he had the greatest aversion. "It is too high for me," he frequently said; "I cannot comprehend all that beauty."

<sup>2</sup> This oration is placed in the *Recensent ook der Recensenten*, vol. xxiv. art. 2d, (1831,) p. 205. All the others here enumerated are collected in four vols. *Essays, Discourses, and Scattered Writings*.

<sup>3</sup> A young pulpit orator once asked him, whom he would especially advise him to study. Van der Palm answered, "Yourself." But, friendly as he was, he soon relieved the inquirer of the slight embarrassment in which this unexpected reply had placed him, by adding, "But this is not what you ask. Well, then, Massillon."

of Oriental linguistic studies, when they took a direction less correspondent with his talent. It was this self-knowledge, also, which induced him to leave the pulpit before he began to be suspected of a decline, the idea of which always seemed to him intolerable. His last oration, delivered in the year 1833, had for its subject servile and laudable imitation; and as he did not publish it, nor evidently set it apart for publication, we must take it for granted that here also his self-knowledge as an artist directed him, and we must guard against the indiscretion of misjudging him in this matter.

Affecting has always been to me his return to Solomon, after he had completed the great task which he had proposed to himself, had withdrawn for the most part from the great theatre of letters, and prepared himself for repose from the academical and ecclesiastical chair. In the year 1838 he completed, in a volume of moderate size, his treatment of the first nine chapters of the Book of Proverbs, on a plan somewhat different from that which he had pursued in the volumes previously issued, as was naturally the case from the subjects treated; and he denominated this work of his already far advanced days, "the fruit of an earnest endeavor still to do some good by means of his writings in the late evening of life, in expectation of the divine blessing." The last portion of the Book of Proverbs (from chap. xxii. ver. 17) still remained; and on this he began his labor in the summer of 1839, but carried it no further than the two essays which it has been my melancholy pleasure to communicate to

the public,<sup>1</sup> and which “still abundantly evince that the great age of the writer did not becloud his clear intellect, and at the same time that his observant mind continued to the very evening of life to take notice of whatever attracted general attention,”<sup>2</sup> and of this he constantly gave the clearest evidences to those by whom he was surrounded. But however clear his intellect remained, his productive power decreased; and in addition to this, his sight began to fail, and writing, which had so long been easy, finally became difficult. He had, however, become so accustomed to spend the greatest part of the day in his study, that he, as long as he could reach that retreat, remained there from one to eight hours daily, though he could finally do nothing more than read. There he had sat a long lifetime, before a small desk, in an arm-chair which was not the most easy, in the midst of the large library of the Schul-tenses,<sup>3</sup> augmented by his own collection of books. The neatness did not reign here which might have been expected from the owner; but the confusion was occasioned by long and frequent use, and he never found time and opportunity, nor had he the room necessary, to restore order. At his right hand stood the large fir writing-table, which divided the room in the centre, and on which lay the greatest part of the supellex, the various editions and trans-

<sup>1</sup> *Second Sequel on Solomon, by J. H. van der Palm, comprising the last labor of the writer, and the Index.* Leuw. 1841.

<sup>2</sup> Preface to the Second Sequel. I designed here specifically the digression on mnemonics, anew brought before the public by Montry but a short time previous to the writing of those essays.

<sup>3</sup> He purchased it entire in the year 1794.

lations of the Bible, still open. Before him lay for the most part one or more detached leaves from the Hebrew codex, and an octavo Bible by Keur, used by Schultens, and now my property, a gift from his dying hand. Above the hearth hung the *silhouette* of Van de Perre. How dear to him was that retreat, and how much it must have cost him, when he was, in the last months of his life, obliged to come to the determination of no longer exerting himself to go thither. Yet such was his strength of mind, so entire was his acquiescence, that no one ever heard him utter a complaint respecting it. But as long as he continued to resort to his study, without being able to employ himself as he desired, he was frequently displeased with himself, and he was often seen to come down in the evening, with his candlestick in his hand, as he had been wont to do for half a century, but now with the words of the Preacher on his lips, אֵין-לִי בְהֵם הַזֶּה “I have no pleasure in them.”

## CHAPTER VII.

VAN DER PALM has somewhere said, "Not always are the living equally unjust in the estimate of the great talents that flourish in the midst of them. How many literary men, how many cultivators of the fine and imitative arts, have gathered a rich harvest of enjoyment from the esteem, approbation, and applause of their contemporaries, sufficient to stimulate their zeal and gratify their sense of honor." And certainly the man who uttered these words might include himself in that fortunate number. The honor which he received kept for the most part pace with his merits; and when these were at the highest point, there was scarcely a man who disputed what belonged to him, — the highest place. His name as an orator has a celebrity among all classes in our nation, such as is perhaps enjoyed only by the name of Vondel as a poet. Having been brought into contact with the most honorable in the land by his earlier relations, and descending to the humblest condition through his works, he was everywhere in honor. There was no society in the University city where he would not have been welcome without invitation; no citizen on its streets who did not raise his hat to Mijnheer van der Palm;

no child that knew not his name; no gray-headed man who did not extend to him the right hand.

And this universal celebrity and genuine popularity found their counterpart in the ascendancy which he possessed over the fraternity of the learned, which is often so unfraternal, in which he was by unanimous consent regarded as the first among his compeers. No one secretly or openly disputed the precedency with Van der Palm; for though one might feel his superiority to him in this department and another in that, all acknowledged in the combination of his gifts and talents so finished a whole, that they permitted him to stand alone on an eminence attained by no other. Of whomsoever one might be emulous, Van der Palm seemed at last above the reach even of jealousy. His superiority in the learned circle that surrounded him was like the superiority of a father among his sons, which no one of them envies, but of which every one of them is proud.

Universal was the homage paid to Van der Palm by men in every department of knowledge. All that used the pen for the public among his colleagues in Leyden or in other universities, yea, almost in the whole country, laid the fruit of their labor or gifts at his feet; from the humblest citizen to Count van Hogendorp, from the least poet to Bilderdijk.<sup>1</sup> Every one set a high value on his judgment, his approbation, his observations. The membership of nearly all the learned societies in the

<sup>1</sup> This is to be understood of the period when a good understanding subsisted between Van der Palm and Bilderdijk, up to 1823.

Netherlands was conferred upon him, and in their meetings his advice and utterances had double weight. The University of Leyden conferred on him in 1812, under the rectorate of Brugmans, the degree of D. D. The Society of Dutch Literature did itself the honor of bestowing on him, in 1830, a gold medal, as one of the two men who had, during the last half-century, laid Dutch literature under the highest obligations, and eminently enriched it; <sup>1</sup> the other was Bilderdijk.

He also enjoyed a foreign celebrity. His work on Ecclesiastes had laid the foundation for this. Silvestre de Sacy held with Van der Palm, during his first professorship and subsequently, a learned epistolary correspondence. Professor Bernstein, of Breslau, Rey, of Paris, and many other scholars, sent him, regularly, copies of their writings, accompanied not seldom by the most honoring professions.<sup>2</sup> In 1822 he received the diploma as Associé Correspondant de la Société Asiatique à Paris. It was universally known that Van der Palm was one of the coryphæi of our Dutch literature; and as such he received to a very advanced age the visits of literary strangers.

When the Royal Institute was founded in 1808, Van der Palm was at once appointed a member by

<sup>1</sup> The medal has on one side the stamp of the Society, and on the other this superscription:

TRIBUTE  
TO  
J. H. VAN DER PALM  
1830.

<sup>2</sup> Thus Bernstein denominates him, "Virum longe celeberrimum meritorum præstantia illustrissimum, Batavorum principem disertorum."



King Louis. In the same year he was also admitted by him to the order of the Union, of which, as we have seen, he was made orator. Napoleon exchanged, in 1812, the decoration of this order for that of La Réunion; and King William honored him in 1816 with that of the Dutch Lion.

All this honor was incapable of making any change in Van der Palm's amiable simplicity and modesty. He bore it, indeed, not without a certain loftiness, not without the inward consciousness of not being wholly unworthy of it, not altogether without becoming gradually accustomed to the royal title, that ever sounded in his ears in the kingdom of letters, so that it might have been in some degree unpalatable to have his right to it questioned, and more or less strange towards the last had he been constrained to move in a circle which did not move around him. He knew, as he wrote in 1821 to one of his most valuable friends, that he was one "who in some small degree upheld, according to his ability, the honor of the Dutch language and literature, and who had exerted greater or less influence on the minds of his fellow-citizens." The criticism of his works he confided to very few, but to these unreservedly, and his own view of them was anything but that of unlimited satisfaction. Of his friendly delicacy in his treatment of his intellectual inferiors, and his respect for the merits of every one, I have previously had occasion to speak. He repulsed no one by a lofty or magisterial bearing; he never preached himself; he never quoted himself. Extremely seldom, perhaps too seldom, did he

assume a decisive tone ; never did he reject with scorn ; gentleness was blended even with his disapprobation of the writings of others. All who approached him he rather elevated to an equality with himself than descended to them with an air of superiority. Hence it was that he was not only honored but also loved by all who enjoyed his intimate acquaintance.<sup>1</sup>

I still seem to see the venerable, gray-headed man, having just entered into a promiscuous company, with his powdered head somewhat raised, surrounded by men of every age, rank, and merit, who each in his turn approach him with the expression of esteem and respect in bearing and tone. For each of them he has something friendly, something cordial, something that imparts pleasure. But whilst they throng around him, his all-surveying eye perceives in the background of the apartment one or another, who, by reason of youth, natural diffidence, or because wholly unacquainted with him, does not venture, at least not immediately, to address him. To such a one<sup>1</sup> he quickly turns, encourages him by his soft eye, and shows him in the first few words that he is not so much of a stranger to him as he may suppose. He knows how to find or make a point of contact, and to introduce speedily a subject of conversation in which the person addressed can appear to advan-

<sup>1</sup> " Senem — omnibus bonis carissimum, quemque nos omnino et venerabamur omnes et in oculis veluti ferebamus : " thus denominates him his colleague, the most reverend Clarisse, in his *Prologus, quo J<sup>is</sup> H<sup>ci</sup> v. d. Palm exemplum futuris theologis ad imitandum proposuit*. Lugd. Bat. 1841.

tage. How amiable he is in addressing the ladies, may be conceived: amiable by his simplicity, unaffectedness, ease, and attentive interest to that which lies within their own sphere. The conversation becomes general; he does not make himself master of it, and yet he is so irresistibly. He is not only heard, but listened to. His words are soft and melodious; he speaks appropriately, not measuredly; courteously, not courtly. All that he says is simple, and yet uncommon; his justness of expression on all subjects, important or less significant, is striking; his tone is gentle, cheerful, agreeable to all;—there is something truly genial in his bearing and in all his movements. Is mutual recreation the object of their coming together, he is not easily allured into the domain of science, nor does he descend to that which is trifling. Or does the conversation take such a turn, he knows how to impart to it in a moment salt and flavor. With everything he has his little reminiscence, his short narrative, communicated with *naïveté*; and though you may have heard it from him before, as Van der Palm was not exempt from this infirmity of old age, he again extorts from you a smile. Does the conversation take a more important direction, does it relate to more weighty subjects, he speaks with emphasis, but never with rapture; his words are few, but comprehensive. If the topic of conversation does not please him, he knows how to change it, not so suddenly and abruptly as to cause embarrassment, yet plainly enough to prevent any prolonged resistance. The art of remaining silent when he chooses

to do so, without exciting the semblance of displeasure, he understands perfectly. A little less reservedness may now and then be demanded of him. Woe to him who would entice him to speak on a point respecting which he has previously determined not to express his views! A slight mortification it must certainly cost him; but he presently sympathizes with the sufferer, and heals the wound which he has inflicted.

Such was Van der Palm, — always, everywhere the model of genuine refinement; always, everywhere the simple, amiable, venerable man. No superiority of gifts, no abundance of honor and fame, could make him otherwise.

But not only were honor and fame the fruit of his meritorious and uninterrupted labor. It also yielded him pecuniary advantage. Without fortune he had entered on his career; yet also without solicitude, knowing that he had by the goodness of God in his talents a security against want. He attached no special value to wealth, but regarded as a necessity a certain competency, such as he had enjoyed in the highest degree with Lord van de Perre; and it was fortunate for him that he was not condemned to straightened circumstances. He was a poor financier, did not approve of hoarding up,<sup>1</sup> and was very liberal. He took no pleasure in a magnificent style of living, pomp of furniture, or

<sup>1</sup> “The horoscope which I drew when a boy,” he related, “contained in it that I should enjoy much, but accumulate little.” Extravagant statements have been made as to the income which Van der Palm received from his works. It is however certain that it very far exceeded that of any other author in this country.

multitude of servants. He never even possessed a residence of his own in Leyden. But he was not the man to deny himself or his family any lawful pleasure through parsimony. Though extremely temperate in the use of food and drink, (he was fonder of tasting than eating, he used to say,) he liked a good table. He was an exquisite gastronome, but still more for others than himself. His hospitality was truly Oriental. All that his house could afford was at the service of each one whom he admitted to it, and he ever sought opportunity of showing some friendly attention. As a host he had no superior ; he consulted the pleasure of all his guests collectively, and of each in particular. His house had a charm for every visitor, and there was no place to which an invitation was more gladly accepted.

In the year 1821 Van der Palm purchased a small country-seat, under Soeterwoude, outside the Koepoort ; he called it Oosterhof, not without allusion to his studies. There he spent the fair season. One of the summer-houses belonging to it he converted into a study. As long as he continued to work at his translation of the Bible and give lectures, he spent the forenoon in his study in the city, but the last part of Solomon he wrote there. A Hebrew Testament, a States Bible, and writing materials were all that was found there. Those who visited him at Oosterhof were not permitted to depart before he had conducted them around his premises, pointing out to them especially his various fruit-trees, as he thought more of fruits than flowers ;

and he spoke with so much interest of his peaches and melons, and pointed out with so much satisfaction a thousand different things in his small pleasure-garden, that his visitors might for a moment imagine that they saw before them a man who devoted all his time to such enjoyments. He was very happy and contented there, and it must have been a great self-denial not to go thither the last summer of his life. Still, respecting this also, not a single complaint was heard from his lips. It was certainly at all times a feast to see Van der Palm, to be received by him, and, what was the same thing, to be treated by him with friendliness. But to see him in the fervor of his domestic life imparted a heart-felt pleasure which no one can fully express. There Van der Palm was first seen in all his amiableness, in the true nobility of his benignant nature. His house was a scene of undisturbed peace, joy, and happiness, and he knew how to imbue with his own spirit all who surrounded him, even to his servants. The rights of each, the pleasures of each, were respected and regarded by him with the utmost care. A most tender husband, he lived wholly in and for his lovely, gentle, pious wife, who, even with less prosperity, would have made the happiness of his life complete. In no one was the paternal character more perfectly expressed; even without being allied to him by blood, one could hardly refrain from calling him father. Surrounded by his children and grandchildren, he seemed truly a patriarch of the olden time; to promote their happiness, to augment their pleasure, to gather them

joyous and sportive around him, was the delight of his life. He ever found time in the midst of his most serious employments, yea, during the last years of his life, amid weakness and suffering, to devise plans for their amusement, to rejoice them with presents, to entertain them, and by great and small attentions of every kind to show how largely they shared in the affections of his heart; to participate in their pleasures, in their sports, to laugh at their innocent folly, and to take an interest in what they deemed important, though it had become far beneath his attention. To his most advanced age he was never wearied by the pressure, the merriment of the young. We have seen him in his seventy-sixth year, in the character of Rector Magnificus, with toga and three-cornered hat, participate in the parody of a public promotion, during the week in which I was preparing for my actual promotion, and when his house had been opened for all the bustle and trouble incident to such an event, in the case of a student not wholly without friends and relatives, — gracing our follies and crowning our joy by his unaffected cheerfulness.<sup>1</sup>

Van der Palm was most susceptible of the impression of happiness. With him the emotion of gratitude, more than any other, manifested itself. It was at a family festival that his joy could be read in his expressive countenance and in his glistening eye,

<sup>1</sup> The last time that he went to the University, and the last public scene at which he was present, was at my promotion. In previously reviewing my dissertation he had still manifested a clearness of intellect, a vivacity of mind, and a strength of memory which greatly surprised me.

not seldom moistened with silent tears. Memorable for all his friends who attended it will ever remain the celebration of his silver wedding.<sup>1</sup> In the vigor of his manhood, with his beautiful consort at his side, and surrounded by his blooming offspring, three full-grown daughters, and three younger children, among whom was Henry Albert. There too were his dearest friends,—the vigorous Van Roijen, his oldest University friend, De Kruif, Kemper, and others,—with the flower of the young men who were accustomed to resort to his house, and among them Borger. He opened the festivities by raising his soul to God in prayer, thanking him “for twenty-five years of connubial blessing and felicity,”—a blessing and a felicity of the reality and value of which all were convinced by all that they saw and heard. Another day is present to my mind, when he, late in the evening of his life, exerted himself to solemnize the marriage of two of his grandchildren.<sup>2</sup> All that the Lord had left him of his dear offspring, his four daughters and two sons-in-law, were present. Besides the bridal pair, he was surrounded by ten of his twenty-four grandchildren. He had now, for the very last time, arrayed himself in the vestments of the ministers of the gospel, in which he had not appeared for the last three years. The undertaking was almost too great for his strength, and he was overpowered by his emotions when he adjured his grandchildren not to forfeit the

<sup>1</sup> November 14th, 1811.

<sup>2</sup> The young nobleman Cornelis van Foreest, son of his second daughter, and Johanna Elizabeth Loopuyt, daughter of his first-born; married in Schiedam, November 28th, 1839.



blessing of God. Never, perhaps, was he more eloquent than in that never-to-be-forgotten moment.

How has the sphere in which we have contemplated Van der Palm become by degrees circumscribed! We began with the admirable scholar, and have concluded with the amiable father of a family. But always, everywhere, was he amiable. The chief trait of his character was love. If any one, he understood, he practised in all relations this Christian virtue in its whole extent. It was not only his constant endeavor to promote the happiness of others, of many, to secure it, to augment it in various ways, and to see that justice was done them; but he especially exercised himself, with considerate scrupulousness, to impair, to becloud no one's happiness, no one's pleasure, by word or look or silence, — a matter often far more difficult, and accompanied with greater self-denial, than the conferring of a benefit or the rendering of a service. Charitable in his views of others, and mild in his utterances respecting them, nothing was so odious to him as suspicion, evil speaking, rash judging. "I only wish that I was more severe towards myself," he once said to a friend who complimented him on this trait of his character. He was not very easily excited to anger; and, notwithstanding his loftiness, he remained calm under injuries. Very seldom in such cases did a hard expression fall from his lips, but when it did, it was very hard, owing to his habitual justness in the choice of his words; but his countenance and his soul quickly resumed their

wanted serenity. Every one who applied to him with his wants or interests found him liberal, obliging, ready to assist, at the sacrifice of precious time and cherished pleasures. That he knew how to forget himself for the happiness of those who were dear to him, my bride and I had the most affecting proof, when, on his last and painful couch, after having for weeks earnestly desired the approach of death, he suppressed the wish in order to survive a marriage celebration in which he felt the deepest interest, and which, by reason of my call to Heemstede, could not well be longer deferred. The idea of casting too dark a shadow on our bridal days by his death was more intolerable to him than his severest sufferings.

And when I reflect on the last days of that important life, and remember that death-bed, then my heart rejoices with an ineffable joy. What are greatness and amiableness, unless sanctified by that high principle which is of God? What is virtue, if it spring not from faith as its root? That Van der Palm was a godly man, desired to conform his life to the precepts of Christianity, and sought the consolation of his heart in the comfort which it affords, his whole past life had testified; that he confessed Christ as the only name under heaven by which we must be saved, his writings, his mouth, had proclaimed; but with all this some of his best friends had always desired that in his daily life also he should more distinctly and more frequently testify to those around him the preciousness of this conviction, that he might more heartily,

more loudly glory in this precious belief, with application to himself, to his prospects and expectations. But seldom did he reveal the thoughts of his heart on this point. Let no one judge him in this matter. There are some who cannot refrain from exhibiting their dearest treasure with rapture ; there are others who lock it up in the inmost sanctuary of their hearts. To the latter class belonged Van der Palm. Perhaps, — why dissemble it ? — a measure of the fear of man, a little false shame, was mingled with this reticence, the shady side of gentle and amiable characters. Yet if ever the necessity or the courage or the strength failed him to glory in his faith, if the most holy and intense exercises of his mind and heart occurred in silence, in the last days of his trial the light, which, through God's grace, burned in his inmost soul, shone forth clearly, to the no small comfort and edification of those by whom he was surrounded. Then was heard from his lips, with the rejection of all comfort, which was sometimes offered him in the retrospect of a well-spent life, "I rest on nothing but the free grace of God in Jesus Christ ; Christ is my righteousness." Again, after a dreary night of struggling and conflict, this triumphant language was uttered from the depths of his soul : "I believe that that God whom I have preached, in all his greatness, wisdom, power, and love, will be gracious to us sinners for the sake of Christ Jesus, and that we can be saved only by faith in him."

Thus strengthened in spirit, and with his eye on the cross of Christ, he prepared for his lingering

death, saying, "My hope is in the Lord Jesus; I go hence in peace." His patience was exemplary, though sometimes, overcome by the severity of his sufferings, he would exclaim, "Painful, painful way to the grave. Oh that the end were come!" But soon again such expressions as these were heard from his lips: "I did, indeed, desire to be permitted to commend my soul to God, thanking him for the blessings which I have experienced. He has always led me in so friendly a manner; and should I not now regard it as kindly ordered that the hour of my departure is so trying? My Father! let Job be tried to the end."

Amiable to the last, he frequently employed the little strength that remained to him for speaking in recounting the mercies which he experienced, or in commending his "faithful children, who were so solicitously attentive to his comfort, and endured their privations with so much cheerfulness." The clearness of his intellect did not fail, except in the condition between waking and sleeping, which sometimes continued long. Not seldom did he surprise his family with a question which showed how many recollections of every kind occupied him, and that he could continue to think deeply on what was said or done in his presence. A short prayer, or gentle sigh, was often heard from his lips, when he was thought to be slumbering; and to the very last he retained that justness in the choice of his expressions which had characterized all that he uttered. Fourteen days before his death, my bride and I kneeled by his couch. He laid his hands on our

heads, and with a low, faltering voice, often difficult to be understood, he pronounced upon us an extended benediction, the eloquent words of which will never cease to resound in our hearts. They were the last that I heard from his lips. On the 8th of September, calmly and gently, without apparent distress, he fell asleep in the arms of three of his daughters, after a suffering of some months and a confinement to his bed of several weeks. A violent fever, respecting which, when it set in, he had remarked, "this will be my last conflict," preceded his almost imperceptible dissolution.<sup>1</sup>

Four days after, the precious remains of the estimable and beloved man were interred in Katwijk's down, where, by the ashes of his wife, son, and daughter, as he had always said, "there still remained a place for him." His two sons-in-law and three of his grandsons followed the corpse to its resting-place. Professor van Hengel had requested the privilege of saying a few words at his grave. Rev. J. Dermout followed him,<sup>2</sup> surrounded by a large circle of friends and admirers of the deceased, of different ranks and ages. When we returned from the cemetery, I cast a look on the boundless main, adumbration of that eternity into which Johannes Henricus van der Palm had entered.

<sup>1</sup> A most important account of the nature of Van der Palm's constitution, sickness, and death, from the hand of his physician, Dr. Van Kaathoven, the reader will find in the Appendix.

<sup>2</sup> The short addresses of these gentlemen, as also the words pronounced by Rev. Van der Boon Mesch on their return to the house of mourning, are placed in the Appendix.



## APPENDIX.





## APPENDIX.



### SCHOOL ORATION.

CONCLUSION OF A SHORT ORATION, "DE EO QUOD OPTANDUM EST EX SENTENTIA JUVENALIS; SIVE DE SANA MENTE IN CORPORE SANO," DELIVERED BY VAN DER PALM AT THE ERASMIAN SCHOOL IN ROTTERDAM.

Nos potissimum, optimi, carissimique commilitones, nos jam a primo hoc ætatis nostræ limine pergamus, uti instituimus, graviter laborioseque mentes nostras literarum excolere studiis. Præstemus nos divino hoc sanæ mentis, sanique corporis munere non indignos; sic nec curas, sumtus, spes, et vota parentum nostrorum fallemus, sic nec laborem magistrorum frustremus, sic regiam hanc in terris viam calcantes patriæ evademus haud inutiles, et superaddito æternæ salutis studio, quod nec Juvenales docent, nec fictitius suggerit Apollo Delphicus, sed ipsius Dei sermo ac spiritus, ad sempiterna apud Deum mentibus corporibusque sanis ac beatis carpenda gaudia conformabimur, quando eo perveniemus, ubi piorum votorum erit plenum supplementum, plena consummatio, et gratuita merces.



### TESTIMONIAL OF THE THEOLOGICAL FACULTY.

[L. S.]

NON sæpe contingit, ut ex disciplina nostra dimittamus juvenes omni liberali doctrina adeo politos, ut est Joannes

Henricus van der Palm Roterodamensis, quique tanto etiam in diviniore scientia progressus facerint. Quas accepit a Deo præclaras animi dotes, eas in cursu studiorum excoluit diligentissime. Testimoniis perquam honorificis eum ornarunt omnes hujus academici Doctores, quos audivit, et audivit omnes quos debuit. In Orientalibus literis quantum profecerit, declarat editus libellus, quo Salomonis Ecclesiasten explicavit, complura non ingenii modo sed etiam eruditionis documenta continens. Nostros inter auditores ita excelluit, ut sive responderet ad interrogata, sive disputaret, sive concionaretur, neminem ex sociis superiorem haberet. Quum hæc decoraverit integritas vitæ, majorem in modum omnibus commendamus Juvenem excellentem, qui jam id agere nobis videtur, ut gravem illam adversariam, quam concitavit, maximam sui expectationem, etiam vincat. Precamur Deum ut prosperet ei proposita, eorumque successibus velit et ipsum beare, et commodum sanctæ civitatis augere. Dabamus Lugduni Batavorum nonis Octobris anno 1784.

[L. s.] EWALDUS HOLLEBEEK, Th. Doct. et Prof. O.  
ÆGIDIUS GILLISSEN, SS. Th. Doct. et Prof.  
fac. h. t. dec.

CAROLUS BOERS, SS. Th. Doct. et Prof.

BROËRIUS BROES, SS. Th. Doct. et Prof.

#### PROFESSORIAL CERTIFICATES.

EXIMIUS Juvenis J. H. van der Palm ea nobis dedit per aliquot annos, quibus in hac Academia studiis severioribus magna cum laude invigilavit, ingenii sui felicissimi peregregia specimina ut aliorum vix indigere videatur testimonio. Quando tamen mori recepto obsecundare voluit, testor equidem ex animi sententia : illum meis etiam

in Novum Fœdus lectionibus domesticis docilem interfuisse et modestum; suæque in Græcis, Latinis, atque Orientalibus literis minime vulgaris peritiæ documenta exhibuisse a paucis in ista ætate exspectanda.

Scribebam D. IV. Oct. 1784.

[L. s.] L. C. VALCKENAAR.

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Juvenis eximius, Joh. Henr. van der Palm, Roterodamo-Batavus a me petiit, ut sibi studii in humaniores literas collati testimonium darem. Sed ille nihil indiget vocis nostræ præconio, cum testem haud paulo locupletiolem citare possit præclarum libellum a se editum, in quo omnes, qui de his rebus judicare possunt, et ingenium auctoris, et eruditionem admirantur. Nos vota facimus, ut juveni tam docto res secundissimæ cum longa vita contingant. Leidæ d. 6 Octobr. 1784.

[L. s.] DAVID RUHNKENIUS.

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DIONYSIUS VAN DE WIJNPERSSE, A. L. M. PHIL. DOCT. ET  
 PROF. L. S. P.

Juvenis egregius, Johannes Henricus van der Palm, Roterodamensis, præter ceteras disciplinas Theologo proficuas, philosophicis quoque studium haud pœnitendum dicavit. Me præceptore usus, per biennium Arti Logicæ, pariter Metaphysicis, unum quoque per annum doctrinæ morali officiorum, talem dicavit operam, ut adsiduitatem, discendi ardorem, haud exiles etiam profectus et eximias ingenii vires, admodum mihi multisque modis probaverit. Quod superest, ut generosa ejus conamina favore suo atque auxilio, ad multum rei Christianæ emolumentum, Deus prosperet, adprecor. Vale!

Dabam Lugduni Batav. prid. non. Oct. 1784.

Johannes Henricus van der Palm Theologiæ studiosus, per quinquennium in disciplina mea versatus, cum a me petat industriæ, diligentiaëque testimonium, huic quidem consuetudini Academicæ difficile esse sentio ita nunc obtemperare, ut ne pro rei veritate parum, pro mea autem erga illum animi propensione nimium dixisse videar. Quare abstinebo omni commendatione, præsertim cum verbis non opus sit, ubi adsunt rerum testimonia. Meam enim qualemcunque commendationem longe superat publica laus, quam adeptus est docto specimine suorum in literis Orientalibus et exegesi sacra profectuum; nec minor omnium quotquot eum norunt de præclaris ejus animi dotibus existimatio. Deum precor ut hunc tam eximium Juvenem, in quo tanta est Ecclesiæ Batavæ spes, diu conservet, omnique fortunarum genere cumulatissime beët. Scripsi Lugd. Bat. D. 4 Octobris, 1784.

[L. s.] HENRICUS ALBERTUS SCHULTENS,  
A. M. L. L. O. O. et Ant. Jud. Prof.

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### LIBERALIS THEOLOGUS.

EXTRACT FROM A SHORT ORATION "DE LIBERALI THEOLOGO," DELIVERED BY THE STUDENT VAN DER PALM, AT THE OPENING OF A PUBLIC DISPUTATION UNDER PROF. HOLLEBEEK.

NE quis tamen, falsa abreptus opinione, orthodoxos tantum illos habeat, qui repetita quovis loco ac tempore suæ orthodoxiæ ostentatione cuivis fastidium, nonnullis etiam commiserationem creant, qui dogmata vocant capitalia, quæ si bene spectentur, ad quæstiones vel exegeticas, vel omnino problematicas referri debent, qui veritatem secus sentientium ore prolatam in mendacium abire putent, qui denique suum captum tamquam omnis orthodoxiæ normam habentes, hæreticos appellant, quotquot in ipso-

rum placita nolint jurare. Illud semper est veritati proprium, ut sua simplicitate et admirabili quadam suavitate animos mentesque permulceat, neque hujusmodi indigeat patronis.

Liberalis autem Theologus, suæ semper imbecillitatis sibi conscius, suis diffidit viribus, neque suam aliis sententiam obtrudere elaborat, et dissentientes amice tolerat, audit, et ex ipso dissensu maximam subinde capit utilitatem: quotiescunque vero eo deventum est, ut veritas egeat defensore, se ardentissimum ostendit ejus propugnatorem, ardentissimum scilicet, si flagrantem ejus pro veritate ardorem consideres; sin animum spectes, hic ab odiis rixisque et conviciis omnium est alienissimus; blanda igitur elocutione placidoque vultu iras adversariorum sedare incipit, mox sedata, ipsorum mentes argumentorum pondere magis quam crassa multitudine de errore suo convincit, vel si in eo perseverent, divinæ commendat gratiæ ac benignitati. Salutis autem Ecclesiæ ut est amantissimus, ita quibus eam remediis adjuvare enititur, atque aliquam suæ fortunæ jacturam facere non dubitat, si Ecclesiæ sit profuturum, quam cum duabus maxime partibus agitatum cernit ac distractam (de nostro cœtu loquor A. H.) alterutram suo suffragio corroborare prorsus recusat. *Amicus enim ipsi Coccejus, amicus Voetius, magis amica charitas et mutua fratrum concordia.*

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## POETIC EFFUSION OF BILDERDIJK.

IN THE ALBUM OF J. H. VAN DER PALM.

WAAR 't warm gevoel van 't hart in staat zich meêtedeelen  
 Aan 't levenloos papier,  
 Geen naam van Van der Palm zou in mijn trekken spelen,  
 Of 't blad smolt weg in vier.

't Smolt weg, gelijk mijn oog tot tranen waant te vloeien,  
     Als 't denkbeeld van uw trouw  
 Mijn borst van dankbre zucht voor uw belang doet gloeien,  
     't Geen ik voor 't mijne hou.  
 Wanneer ik in mijn hart het uwe waan te voelen  
     Voor deugd en maatschappy,  
 Voor God, voor Vaderland, en 't edelste bedoelen  
     Waar 't hart voor vatbaar zij, —  
 Wanneer ik 't voor de kracht der vriendschap voele aan 't  
     branden,  
     En hevig aangedaan,  
 Door d' engsten strik geklemd in heur gewijde banden  
     Van vreugde aâmechtig slaan.  
 Dan schreie ik, gantsch vervoerd, en als mij zelv' onttoogen  
     Der Godheid staamlend aan :  
 " Gij schonkt me in dezen vriend, weldadig Alvermogen,  
 Het allerhoogste goed een' stervling toe te staan !"  
     Kniedicht. Semper idem.

*Leyden*, 1782.

BILDERDIJK.

### VAN DER PALM'S POETRY.

A PAIR OF COUPLETS FROM THE POEM OF THE STUDENT  
 VAN DER PALM, WHICH, IN 1784, RECEIVED THE GOLD  
 MEDAL FROM THE SOCIETY KUNSTLIEFDE SPAART  
 GEEN VLIJT.

Coupl. 4.

HEF Sinai, uw kruin ter wolken,  
     Geduchte schouwplaats van Gods eer !  
 Voor 't siddrend oog van Jacobs volken  
     Zeeg de Almagt dondrende op u neêr.  
 Uw onverurikbre pijlers torschten  
 Het drukkend wigt des weereldvorsten,  
     Voor wien gansch Isrel bevend vliedt :  
 De bliksem deed uw heuveln branden,  
 Verzengde uw loeiende ingewanden,  
     En Horeb trilt maar wankelt niet.

## Coupl. 7.

O Simon, Zebedeus loten !  
 Hoe ! sluimert ge in het stof der aard ?  
 Is dit, verblinde tochtgenooten,  
 Is dit een hulde, uw Koning waard ?  
 Kunt gij geen uur met Jesus waken,  
 Als Gods geduchte toorn aan 't blaken,  
 In hem uw schulden straf bereidt,  
 Sluit laffe rust uw oogleden,  
 Als Jesus worstelt in gebeden,  
 Ontwaakt dan voor zijn heerlijkheid !

## LETTER TO M. C. VAN HALL.

LETTER OF REV. J. H. VAN DER PALM, MINISTER AT  
 MAARTENSDIJK, TO MR. MAURITS CORNELIS VAN  
 HALL.<sup>1</sup>

NOBLE SIR AND FRIEND, — Pardon me, that I have not sooner complied with a request, so honoring to me ; the time for it has absolutely failed me, and you know, Sir, that one is not in all circumstances prepared to criticise a poem. Were it not that I shall be obliged to be away from home for some time, I should take the liberty

<sup>1</sup> The subject of this letter is a poem of Mr. Van Hall, composed on occasion of the one hundred and fiftieth anniversary of the University of Utrecht, which, rewrought according to the hints of Van der Palm, subsequently made its appearance in a work published by Mr. De Vries, entitled, *An Account of the Festal Solemnities*. Mr. Van Hall, who enjoyed the rare privilege of being also permitted to celebrate, in verse, the bicentenary of the University, makes mention of this youthful production in the dedication of his Cantate, where he sings :

Als 't lispelen van de teedre blären  
 Van de eerste lentezon omstraald,  
 Verzwond het lied, dat van mijn snaren  
 Vermetel klonk voor vijftig jaren,  
 En nooit door de echo's werd herhaald.

of keeping it still longer; for hitherto I am not in a condition to communicate to you anything more than general observations on it.

Permit me, then, to inquire, if you have not neglected to form a certain plan, or rather to choose a fixed point of view, with reference to which the thoughts, images, and expressions might be disposed in a regular order. You will permit me to observe, that I do not intend that stiff, measured tread by which each couplet stands in an analytic connection with all that precedes and follows. In all that pertains to taste, I am as much in favor as any of the spirit of freedom; but the principle of order is no less deeply inwrought in the constitution of the mind, and identified with it. With the least confusion we lose ourselves; and it is always unpleasant, when on a journey, to lose the road.

It strikes me, Sir, that many of the beautiful passages in your poem would have been placed in a more advantageous light, had you not here and there lost sight of this unity of design. If I mistake not, this natural, unartificial, and as it were unobserved order, placing and unity, is, next to the novelty and richness of the thoughts, the principal requirement, and sustains in a good poem the enthusiastic ardor, which would otherwise weary both poet and reader, and would itself finally become exhausted and powerless.

Have you not also, Sir, in a few places, expressed yourself with some degree of obscurity? Perspicuity should always be the first object of attention; for without this all is fruitless, and at least very wearisome. You have here and there availed yourself of circumlocution, but, as it seems to me, not with sufficient clearness. The periphrase by which you express the violence done to conscience is chargeable with this fault, and still more so is that in which you speak of the solemn promotion with



the cap, though this is somewhat difficult to express in poetic measure. It is not sufficient, my friend, that the reader be able to conjecture and guess our meaning; it must be placed vividly before him; our language must be the faithful exponent of our heart; and even allegory and other language of imagery must as little conflict with perspicuity as the construction and the choice of words. If you had your eye, p. 7, c. 2, at the close on Bellamy, then you should have expressed yourself with greater clearness; if you had not, I still think that he might fill an important place in a festive song.

All appearance of art, all that is affected, and so deviates from nature, produces in works of taste no good effect; this is true in general, and nowhere is it more palpable than in rhyme. I am far, however, from condemning this; it may be, especially in a lyric, made to contribute much to luxuriant beauty and harmony; but it must not be allowed to give an affected turn to the thoughts or the construction, otherwise the art is apparent and the weakness of the poet is exposed. Should you be obliged to spend an hour or two, you must not relinquish it till all the words seem to have been naturally suggested, — *ce qui est le plus naturel est souvent le plus recherché*. Horace, in his “*Ars Poetica*,” which is indispensable to the poet and the man of taste, gives good instructions respecting this matter. But, Sir, am I mistaken, or have you not in this poem sometimes, for the sake of the rhyme, said what you would otherwise have omitted, or expressed yourself with less accuracy than you would otherwise have done? Would you, for instance, b. 5, p. 2, have denominated God the source of light and darkness, whereas God certainly is the Father of lights, in whom there is no darkness? Moreover, the opening seems to me somewhat faint, and those Psalms are a hindrance to me. Might it not be expressed thus?

Mijn lier, omkranst met frissche palmen,  
 Herhaalt den toon der jubelgalmen  
 Als de Echo 't blij gejuich der vreugd —  
 Zij trilt alree — mijn vingren beven —  
 Wiens cither zou geen klanken geven  
 Op 't feest van wetenschap en deugd ?

Consider, Sir, if p. 7, l. 4, can be maintained? When a god appears on the stage, says Horace, "*dignus sit vindice nodus*;" but certainly the crushing of thorns (an expression, too, not very appropriate) is rather too insignificant for the hand of God.

I regret, Sir, that my time forbids me to enter further into particulars. I should otherwise gladly converse with you on other passages, some excellent, others weak, in your poem. Excuse, meanwhile, my freedom; mutual improvement should always be our object; and he who suffers us to retain our faults, when he could assist in removing them, certainly does us very little service.<sup>1</sup> Be so kind as to give my regards to your family, and be assured that I am, T. T. V. D. PALM.

M.dijk, July 31st, 1786.

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## LETTER TO THE CHURCH OF VLISSINGEN.

VAN DER PALM'S LETTER, WRITTEN IN 1791, IN WHICH HE DECLINED THE CALL TO BECOME PASTOR AND TEACHER AT VLISSINGEN.

NOBLE AND VENERABLE SIRS, — As I am now prepared, after a serious and conscientious consideration, to communicate to you my decision with reference to the

<sup>1</sup> M. C. van Hall, to whom this letter was written, was born in 1767, and consequently was only about nineteen years old, when he received this faithful letter from his friend. He lived to a great age, and attained to great eminence as a jurist, orator, and poet. His works are numerous. — Tr.

call made on me in your meeting of the fourteenth instant, I have the honor, in the discharge of this duty, to render to you my most humble and hearty thanks for the gratifying preference which you have manifested for my person and services, whilst it is to me matter of sincere regret, that, by virtue of my relations, I cannot attach myself to the honorable congregation of Vlissengen in the close bonds of the pastoral relation, and I therefore feel constrained to decline this call. Had I felt liberty of conscience to release myself from my present engagements; had not my sense of what gratitude and generosity demand of me uttered its opposing voice; had not the will of the Ruler of the universe, who directs the inclinations of all men as it pleases him, after an examination made in a dependent and prayerful spirit, clearly and indisputably opposed itself to the execution of my previously formed purpose, — neither the pleasures nor advantages connected with my present position, nor the prospect of the burdens which the public ministry of the gospel necessarily imposes, would, as I humbly trust, have prevented me from cheerfully complying with your wishes and those of the congregation intrusted to your care. No inferior considerations could have induced me to continue to confine my labor, in the service of my Lord and Saviour, chiefly to the domestic circle. I should have esteemed it an honor, had I been permitted to become your pastor; and I regard it as a more elevated position than I had reason to expect. For this expression of your regard, I shall ever cherish a lively gratitude and a sincere affection; and nothing will afford me greater pleasure than to be able in all situations to show how greatly I feel obliged and attached to the congregation of Vlissengen and its officers.

My prayer to the great King of his church is, that he will speedily fill the existing vacancy with a man after

his own heart, and after the hearts of those who love him in sincerity; that he will enable you to execute this his gracious counsel, imparting abundantly to you and the congregation the spirit of wisdom and illumination, and favoring you in your persons and important relations with the tokens of his divine friendship and protection, make you happy in time and eternity.

I have the honor with all respect to be, etc.

## TO THE CURATORS OF LEYDEN UNIVERSITY.

ACCEPTANCE OF THE APPOINTMENT AS PROFESSOR IN  
THE LEYDEN UNIVERSITY, 1796.

LITTERAS vestras, per quas Linguarum Antiquitatumque Orientalium in Academia Lugduno-Batava docendarum provinciam ad me detulistis, tanta cum animi voluptate accepi, quantam capere simunt cum muneris gravitas, tum tenuitatis virium mearum conscientia.

Quamvis enim a primo inde tempore quo in his literis operam meam collocavi, nihil antiquius habuerim, quam in iis omne studium tempusque meum consumere, nihil autem duxerim optabilius, quam ad istarum litterarum cognitionem, quæ ferat, viam aliis præire, nullam tamen unquam potui de præcipuis in hoc genere partibus aliquando sustinendis, sive spem alere, sive expectationem concipere, necdum omne studium secundum tale consilium instituere.

Qua quidem ratione, quantumvis gravissima, accedentibus insuper aliis, non minoris fortasse ponderis, tamen non adeo deterreor, quin ornatissimum a vobis in me collatum munus lubenter et gratus accipiam, ac quod unice a me postulari potest, spondeam recipiamque, me Schultensianæ disciplinæ alumnum, atque optimi Henrici Alberti quondam familiarem, (cum tanti Viri laudes æquare

velle temerarium sit,) aliquam ejus veluti umbram exprimere conaturum, et quod ingenii aut doctrinæ deest, indefesso labore atque animi intentione compensaturum. Valet.

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## ADDRESS TO THE SCHOOL INSPECTORS.

EXTRACT FROM THE ADDRESS OF THE AGENT OF EDUCATION IN THE FIRST ASSEMBLY OF SCHOOL INSPECTORS, IN THE YEAR 1801.

INDEED, wherever I turn my eyes, I discover nothing but difficulties, so great in number and importance that one is tempted to overlook the encouragements that still exist, and is in danger of becoming un-susceptible of their influence. In the instruction of the schools not only here and there is something to be rectified, but everything, one thing more leprous than another, is to be restored and renewed. The instructors of youth, through want of adequate encouragement, by the extinction of all emulation, from defectiveness of training, and still more in consequence of embarrassment and poverty sunk into a state of deep humiliation, have no idea of the nature and importance of their vocation, and regard the man who would elevate them to their proper position as an odious innovator, who would sacrifice them to his capricious will, and deprive them of the rest that might otherwise remain to them during their worn-out lives. The mode of instruction prevalent in the schools is servile and mechanical, adapted not to excite in the breasts of the children a desire of learning, but to extinguish it; not to develop their mental powers, but to blunt them for the remainder of their lives; not to fill their memories with the knowledge of useful things, but with confused sounds. This mode of instruction has, however, as its zealous supporters, the countless multitude of those who cling tenaciously to

what is old, and regard as a crime the desire of being wiser than their fathers; the text-books of the schools, useless as to the purpose which they should subserve, uninteresting and prolix, have, however, by reason of their contents and origin, a venerable appearance in the eyes of many, who regard it as no less than sacrilege to discard these and substitute others in their place. Among the parents we meet with extreme indifference as to the training of their offspring, in their minds the grossest prejudices, and in their families all the consequences of a neglected education; in church sessions a spirit of opposition, as quickly as the care of important matters, which it is impossible for them to manage, is withdrawn from their authority; in the clergy, dependence, timidity, or bigotry, all equally fatal to the reformation of the schools, — of the schools, whose locality alone not unfrequently presents an insuperable obstacle to their most necessary improvement. Add to this the effects of civil and religious factions, and the alienations which they engender; the almost general dis-content, arising from the calamity of the times still more than from the essential defects of our form of government; and the state of the public treasury, which, exhausted by an amazingly expensive land force, and by the national debt, which has increased far beyond our ability, can offer no effectual assistance by which otherwise the greatest and most numerous grievances might perhaps be alleviated. With what prospect, might one well exclaim, with what prospect at all favorable can one undertake the work of school improvement, or comfort himself in the ungrateful office of inspector of schools? What Hercules will lead the stream to cleanse these stables of Augias, and disinfect the polluted air of its pestilential breath?

## LETTER TO KING LOUIS.

LETTER OF PROFESSOR VAN DER PALM TO KING LOUIS.

SIRE ! — Encore pénétré de l'accueil, plein de bonté, que V. M. a daigné me faire, j'ose Lui mettre sous les yeux le résultat de mes réflexions sur la matière importante dont Elle a bien voulu m'entretenir, et sur les propositions dont je me vois honoré de Sa part.

Je commencerai, Sire ! par déclarer avec toute la sincérité et franchise dont je me sens capable, que rien ne contribueroit tant à mon bonheur, que de pouvoir remplir en quelque manière les vues bienfaisantes de V. M., et justifier en même temps l'opinion favorable et les sentiments de confiance qu'Elle a daigné manifester à mon égard. Je dirai encore, et j'espère que ce n'est pas une vaine présomption, que je ne crois pas être le dernier de ceux qui pourroient répondre aux intentions de V. M., et qu'un zèle ardent à La servir et à être utile à mon pays suppléeroient en partie à ce qui me manque en talens et en connoissances.

Mais, Sire ! s'il m'est permis d'envisager la chose d'un autre côté, et de la présenter sous un autre point de vue, quand je me demande à moi même, si je suis libre de quitter les fonctions de mon professorat ; si je puis m'y resoudre, sans avoir à craindre que ma conduite soit blâmée et condamnée d'une voix générale, et sans détruire par-là même l'effet des vues salutaires que V. M. s'est proposées ; je vois s'élever une difficulté que me parait insurmontable, de sorte que, si je ne puis satisfaire au but de V. M. sans cesser de remplir les fonctions de mon état actuel, alors, Sire ! tout ce que je dois, je ne dirai pas à moi même, au prix que j'attache à une réputation, plus grande, peut être, que je n'ai pu la mériter, mais ce que je dois à mon devoir, à mon dévouement au service de mon Souverain, à mon amour pour Sa gloire, tout enfin

m'oblige à implorer la bonté équitable de V. M., pour qu'Elle n'insiste pas à me faire sortir d'une carrière que, suivant l'opinion générale, je n'aurois dû quitter jamais. Quand j'abandonnois, il y a neuf ans, ma place de Professeur, avec des vues, que je croyois pures et louables, uniquement pour être utile à l'instruction publique, et pour prévenir que ce département ne fut confié à quelque tête chaude, portée à la désorganisation, cela n'a pu empêcher que cette démarche ne fut hautement désapprouvée par ceux même qui ne me vouloient que du bien. Quand, dans ma qualité d'Agent d'Éducation Nationale, et après la suppression de ce ministère comme Membre du Conseil de l'Intérieur, j'ai employé le peu de talens que je possédois à traiter les affaires exactement, avec regularité et promptitude ; quand j'ai taché de ne donner à personne un juste sujet de se plaindre, et de rendre à chacun les services qui dépendoient de moi ; quand j'ai donné l'existence à des établissemens qui ont été jugés dignes d'être conservés sous le règne de V. M. : tout le monde pourtant n'a cessé de se récrier d'une unanime, *que je n'étois pas à ma place*, et que tout ce que je pouvois faire de mieux dans une carrière politique ne sauroit ni égaler les services que les lettres et la religion avoient droit d'attendre de moi, ni effacer le scandale d'avoir trahi des intérêts et des devoirs sacrés.

D'un autre côté, Sire ! après que je n'ai plus été employé en politique, et que j'ai repris mes fonctions de professeur ; surtout après que j'ai témoigné par des faits, que je n'avois pas quitté pour toujours la chaire ecclésiastique ; rien ne peut être comparé à l'approbation générale, même aux applaudissemens universels, qui me sont prodigués de toute part, comme on les prodigueroit à quelqu'un qu'on voit revenir d'un long égarement.

Je suppose pour un moment, Sire, que ce que je viens d'avancer ne soit que l'effet du préjugé, quoique ma con-



science ne me permette pas de le considérer tout à fait comme tel ; mais, si je ne me trompe, ce préjugé seul suffiroit pour rendre inutiles tous mes efforts à influer d'une manière plus ou moins marquée sur l'opinion publique ; il suffiroit pour les faire placer dans un jour desavantageux, comme n'ayant pas pour but principal le désir de servir mon Roi et mon pays, mais comme étant découlés de la source impure d'un sordide intérêt, ou d'une ambition déplacée, et tendroit ainsi à anéantir tout l'effet du plan que la sagesse, et le besoin de se voir toujours aimé davantage par ses sujets, ont inspirer à un Monarque généreux et éclairé.

J'ose donc conclure, me confiant, Sire ! sur la bonté, sur l'équité, et sur les lumières qui caractérisent toutes les dispositions de V. M., que, si le poste auquel Elle a eu la bonté de me destiner, entraineroit pour moi la nécessité de quitter mes fonctions de professeur et de prédicateur, il s'y opposeroient des obstacles invincibles, et que V. M. ne tireroit de mes foibles talens aucun parti considérable dans un emploi où je ne pourrois répondre à la gloire et à l'utilité de Ses projets, par ce qu'il me seroit impossible de satisfaire à un public dont je ne serois pas en état de dissiper les préventions.

Mais s'il pouvoit se trouver un moyen d'unir l'exécution des desseins de V. M., soit en entier, soit pour la plus grande et principale partie, avec l'exercice continuel de mes fonctions actuelles ; alors, Sire ! j'oserois me flatter, que la plus grande difficulté seroit levée, et que le public, ne me voyant pas coupable, pour ainsi dire, du crime de désertion, et sachant que mes facultés et mes études ne se sont jamais bornées aux objets de ma profession spéciale, jugeroit mon travail avec plus d'équité et d'indulgence, qu'il le regarderoit comme un moyen honnête d'améliorer le sort de ma famille, et prendroit ma fidélité à mes engagements antérieurs pour un gage certain

de la pureté et de la droiture de mes intentions à sacrifier tout le temps qui me reste de mes occupations ordinaires au service de V. M., c'est à dire au bonheur de Ses sujets.

C'est avec une satisfaction très réelle, Sire ! que je crois pouvoir représenter à V. M. une telle union comme nullement impracticable. Mes fonctions de professeur me laissent du temps pour vaquer à d'autres travaux, dont le fruit a suppléé jusqu'ici à la modicité de mes appointemens et aux besoins d'une famille nombreuse ; les vacances académiques sont longues et fréquentes ; et l'usage s'est introduit parmi nous, que les leçons ordinaires ne se tiennent que pendant quatre jours de la semaine. À ces considérations, Sire ! je pourrois en ajouter d'autres, que je suis prêt à développer plus amplement, et à les mettre sous les yeux de V. M., si j'ose me flatter d'avoir pu réussir à faire agréer par Elle l'idée générale que j'ai pris la liberté de mettre en avant, et à la réalisation de laquelle je me trouverois en état de prouver, jusqu'où le désir de mériter l'approbation de V. M. seroit capable d'animer mon zèle, et d'enflamer mon ardeur, à remplir Ses sages et salutaires desseins.

Toutefois, Sire ! je prie V. M. de vouloir regarder avec indulgence la simplicité ingénue et franche qui m'a inspiré le courage de Lui écrire, et qu'Elle daigne accueillir les hommages du parfait dévouement, etc.

## ADDRESS OF VAN DER PALM TO HIS PUPILS.

ADDRESS OF VAN DER PALM TO HIS PUPILS AT THE RE-  
OPENING OF HIS LECTURES AFTER THE DEATH OF  
HIS SON HENDRIK ALBERT (DECEASED NOV. 14TH,  
1819).

VACUUM cerno locum Henrici mei, commilitonis, amici vestri, filiorum optimi! Ad cujus nomen ita me intimis visceribus commoveri sentio, ut verba desint, quibus paterni doloris acerbitatem aliquo modo significem. Novistis candidum pectus, novistis amabilem, quæ in eo erat, naturæ simplicitatem, humanitatem, facilitatem, morum honestatem, probitatem, castitatem! Testor vos omnes, ecquis vestrum sit cui unquam re vel facto nocuerit, dolorem suscitaverit, quid? molestus fuerit! Immo cum erga neminem vestrum ne minimam quidem odii, invidiæ, simultatis umbram fovebat, tum plurimos fraterno amore complexus est, atque ut quisque vestrum moribus, ingenio, studiis, maxime excelleret, ita impensius vos dilexit, in sinu gessit vestramque societatem appetivit, quippe vobiscum intima animorum cognatione continebatur. Aman-  
tior eo filius, pietate erga parentes (quos habuit quidem facillimos, sed quorum indulgentia, sive ad cupiditatem, sive ad dissolutionem nullo tempore abusus est), pietate inquam, et obsequio insignior, erga suos officiosior, nullus unquam extitit. Quod non verbis testificabatur, nam in iis quæ ad officii sanctitatem pertinent, non solebat multis verbis uti, iisque omnino perpaucis, præterquam in honesta amicorum confabulatione, sed per omnem vitæ cursum vitæ institutione declaravit. Quæ cum considero, atque perpendo mecum, ut non bonarum tantum litterarum, sed omnis boni, pulchri et honesti, ut sincero religionis amore flagraverit, equidem confido, Patrem cœlestem eum ex hujus vitæ ærumnis et illecebris eripere voluisse,

ut integer et intactus ad se avolaret, amicis exemplo et admonitioni, ne nimium humanis rebus fiderent, corpusque et animum illibatum conservarent. Atque vos, amici ejus et commilitones, quibus pro egregiæ amicitiae vestrae erga defunctum meum demonstratione quantas gratias habeam dicere non possum; vos inquam, per sanctos ejus manes obsecro atque obtestor, ut hunc egregium ex filii mei fato percipiendum fructum vobis perire non patiamini.

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### PROSPECTUS.

(1817.) PROSPECTUS OF THE TRANSLATION OF THE BIBLE.

THE laudable desire to promote the circulation of the Bible, and to place it, in all countries and languages, within the reach of every one desirous of possessing it: this praiseworthy desire, not gradually awakened, but suddenly excited and raised at once to an unprecedented height, must naturally give rise to the idea of attempting to promote the advantageous use and reading of the Bible in Christian families.

But few can read it in the original languages; and we may say of nearly all, that the Bible exists for them only in translations; on the fidelity, perspicuity, and appropriate style of which thus depends a great part of the profit and real edification which they derive from the reading of this book.

In all Christian, certainly in all Protestant countries, there exists one such translation in the language of the people, which, invested with the authority of the Church, is in the hands of every one, and is therefore regarded as comprising the Word of God as accurately translated as human fallibility permits in a work so difficult.

Among these translations of the Bible, invested with

ecclesiastical authority, our ordinary Dutch, called the States' translation, holds a respectable rank. The learning, the carefulness, and scrupulous fidelity of the translators have corroborated this authority, and for nearly two centuries remarkably promoted the general introduction of that translation.

But since that translation was made two centuries have elapsed. During this long lapse of time the usages of the Dutch language have undergone remarkable changes; much that was then clear, is now obscure; much that then gave umbrage to none, has now become offensive, and occasion has even been taken from it for ridicule. But this is not all, and might with little pains be remedied. But during these two centuries such remarkable advances have been made in the knowledge of the Oriental languages, countries, and manners, on which alone can rest a good translation of the Bible, as well of the New as of the Old Testament, that an entirely new light has arisen upon this science, an entire reformation has been effected in it, and our ancient, learned, and pious translators themselves, could they arise from their graves, would doubtless express the wish, that their earlier labor might be purified by this modern learning, and enriched with it.

And to this a new translation must be limited, that is to be placed beside the one now in use, or substituted for it. There is in the tone of this last so much that is touching and solemn, so much that is serious and devout, it adheres with such reverential scrupulousness to the original, that we have no difficulty in persuading ourselves that we have before us Oracles, no human book, but Divine instruction.

If now we depart too far from this, if the new translation has a modern aspect, the style of an ordinary book,

and if in it the high and divine tone of the original is no longer heard, then it is difficult for one to realize that he is reading the Bible, the Word of God; the same Bible to the reading of which for edification the Christianly educated Protestant has been accustomed from his youth, and with passages or texts from which he has confirmed his confession of faith. It is chiefly in this respect that the more modern translations of the Bible, in our and other languages, fall short in that which is required for daily edifying reading of the Bible in Christian families.

And yet our old translation has also in many respects ceased to be so; the remarkable decline in the family reading of the Bible is in great measure to be ascribed to this, that people are no longer satisfied with simply reading the Bible without understanding it; in reading which one is now constantly at a loss; now umbrage is taken at the style, then the meaning is with difficulty apprehended; and the book is frequently closed in despair, at the most beautiful and instructive portions, especially of the Old Testament.

In consequence of this I have long entertained the idea of undertaking, not an entirely new translation of the Bible, but an improvement of the present translation; \* retaining its excellent tone, its fidelity, and scrupulousness, also its Oriental phrases, but made sufficiently intelligible to the Occidental reader. Moreover, applying the more modern discoveries of philology with understanding and moderation; with no thirst for novelty, or ambition to shine by means of translations of my own; always, where perspicuity and fidelity will permit, *preferring* to

\* See Nos. 277 and 278 of my *Solomon*. The question is there proposed and left for consideration, whether a new translation of the Bible, made by ecclesiastical authority, be a desideratum. A good translation for the family would greatly relieve this want, if it exist, and perhaps fully meet it.

abide by the ordinary text ; without permitting myself to be borne away, either by the sometimes too faint and cold, or by the sometimes too ardent and wild spirit of our age ; with philological, with Oriental, above all with religious sensibility. Though deeply sensible of the magnitude of this labor, I have felt constrained to undertake it, whilst my years and my powers of mind and body permit it ; the full maturity of which seems to me a requisite to the work. Familiarity with the Oriental mode of thought and expression, prevailing equally in both portions of the Bible, and with the languages in which both are written ; a certain ease in placing myself in the sense and style of the biblical writers, and the consciousness that I aim at delivering nothing of my own, nothing but the word of God ; but above all, reliance on the assistance of the Almighty, moved by whose Spirit the holy men spake, — are the grounds on which I boldly undertake this great work, and dare expect that all who are acquainted with me and my writings, will aid in the furtherance of my object.

I enter on this work alone, because, from its nature, as set forth above, it hardly admits of being a joint production of several laborers ; such a course has its peculiar difficulties, and would deprive my fellow-laborers of too many years of their valuable lives. Though not presumptuous enough to compare myself, even at a distance, with Luther, I may however add, that this great man, provided with very slender helps for translating the Bible, yet was for his time eminently successful in it, because he understood Bible language and Bible sense.

Great preparations often lead to very insignificant results, and objects of the greatest importance are secured by feeble means. However this may be, it may be safely affirmed that he who desires a translation of the Bible

which satisfies all, and in which the sense of all difficult passages is so expressed as to admit of no dispute on the part of linguists, desires an impossibility; desires that which cannot at least be attained by joint labor, and that which, in a book that is designed to be an object of perpetual investigation, *must* perhaps never be fully attained.

Let it not, however, be thought that I shall leave any efforts untried to secure, in order to the greater perfection of my work, the counsel, the aid, and the views of the principal linguists and biblical scholars in our country; I hereby invite them, and promise to make use of their labor, not only with gratitude and honorable mention, but also in other ways to their pleasure and satisfaction. Finally, the nature and expensiveness of this undertaking render it absolutely necessary that it be done by subscription.

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#### LETTER OF DR. VAN KAATHOVEN.

LETTER OF DR. C. W. K. VAN KAATHOVEN TO THE  
WRITER, RESPECTING VAN DER PALM'S CONSTITU-  
TION, SICKNESS, AND DEATH.

. . . . .

THERE are few cases of sickness the particulars of which I so distinctly remember as those of the worthy deceased; for it was not obscure in its nature, or doubtful in its development, and its termination confirmed the prediction. But there is also no case of sickness the treatment of which is more vividly impressed on my memory than that, with which was connected so much that was useful and pleasant, as well as difficult and unpleasant. It was not encouraging to hear him, whom we and so many others would gladly have retained, for whom we were willing to vie with each other in making trial of every means that might alleviate his sufferings, after long-



continued fruitless efforts for this purpose, after a patient and faithful following of the prescriptions, finally pronounce the sentence: "How very poor is your art!" He was too kind not to ascribe this impotence to the art, rather than to him who practised it; and as if to compensate for its unpleasantness, he added: "But you are faithful, and I ought not to forget that the lingering death of old age is a continued suffering, as long as the spirit, retaining its consciousness, remains united to the body." If it were not too vain in me, I should now, as I frequently did then, compare my trying situation of being willing but not able to help, to that of Zimmermann at the sick-bed of Frederick the Second. Like him, I stood there in my professional character in the presence of a great man of comprehensive knowledge, who well knew the limits of our knowledge and skill, what we could cure or only mitigate, and that in practice everything depends on the principles of our art being applied with sound judgment. By this therefore he tested every remedy prescribed, and the explication of his condition. It was not always easy in the treatment of his disease to proceed in the chosen way, when he, with the authority of an experienced traveller, pointed out now this, then that way, by which the desired end might be more speedily attained. Courage was required to maintain one's position against him, when he, who had been accustomed as a master to treat and direct the subject which he had selected, weary of this fluctuation, seemed, by wishing to do nothing or too much, to long for shipwreck and storm, because the long-continued fluctuation, without prospect of a speedy determination, seemed to him intolerable, without rest or relief, inexplicable. Then it was often difficult for me not to concede too much, but to remain steadfast in the faithful care of that which was

intrusted to me, and not to give it up, till the strength of the elements should submerge the shattered bark. Such was my condition in presence of the man whom you as well as I have seen suffer, and you will not have forgotten how difficult was that position. To you, who are charged with the task of writing his life, it may not perhaps be a matter of indifference to know what were the thoughts and contemplations that arose in my mind by the sick-bed of him whom we honored for his great mind, but also loved for his gentle disposition. So much, indeed, that lies concealed in a man, reveals itself to the physician, and can perhaps by him alone be judged of justly, and so with proper allowance. For even the great Van der Palm was, during his sickness, often in such a frame of mind as is every mortal that suffers long.

During the long time that I was Van der Palm's family physician, he was seldom sick. With the exception of a troublesome *alvus*, he was exempt from those diseases of the learned, which, proceeding from a sedentary life, so often mar the serenity and contentment of old age. I remember that, at an earlier period, speaking on the value of the pulse in judging of diseases, he remarked to me that one could enjoy health with an intermittent pulse; and when I examined his, I found it, as I did most commonly afterwards, very irregular and quick. Notwithstanding this phenomenon, he might, though debilitated by age, be regarded as healthy even to the last years of his life, and, although the body tottered, although the hand trembled, the mind remained clear and energetic; it seemed as if the organs alone were unwilling or unable to obey, as formerly, that powerful intellect. The first sign of disease revealed itself by restlessness during the night; this was frequently passed by him in sleeplessness; and it seemed to be due in part to the more hori-

zontal position in bed, as the noonday nap was often refreshing, and this was taken in a chair. This want of rest occasioned weariness during the day; the digestion of the food became more difficult; and yet it was in this feeble condition that he, in the summer of 1839, at his villa, began the second sequel to his "Solomon." But after that, and especially in the beginning of 1840, the difficulties of the night increased; sleeplessness was accompanied by distress, and from these and other symptoms it quickly appeared that the circulation of the blood was impeded. My previous opinion, founded on the irregularity of the pulse, that the cause of these distresses was to be sought, not in the lungs, not, as he himself supposed, in the ossification of the cartilaginous portion of the ribs, which were in consequence prevented from expanding and contracting, but in a morbid enlargement of the heart, or in the ossification of the arteries, was confirmed by increasing phenomena, peculiar to this disease; by the effect of the so-called *juvantia et nocentia*. Opium, respecting which one of the greatest physicians testifies, that, if he could not employ it in pectoral diseases, he should be unwilling to be a practitioner, and which seemed to be indicated as the proper remedy for sleeplessness, afforded here, as in similar diseases of the heart, but little alleviation; large doses stupefied, but on awaking the distress was greater than when it had not been taken; so that we were obliged to desist from its continued use. *Digitalis*, which operates like opium in diseases of the heart, was not without its kindly influence; but, as my friend De Kruyff said, that it is not difficult to make indications, and to find *indicata*, but that it is the counter-indications which often disappoint us, so it was here: whatever *corrigentia* were tried, none were able to ward off the detrimental operation on the stomach and uri-

nary canals, or to cause it to cease, when this remedy had been for any length of time employed. Want of nourishment was quickly followed by an acridness of the humors, and after that by an obstinate thrush, which extended to the stomach and bowels. The principal indication was the *indicatio vitalis*. *Cortex Peruv.* could not be borne; a *decoctum album* could not, when taken in sufficient quantity; it was only dainty bits, as of fruits, that could revive the sufferer, and yield relief from an insufferable thirst. My inquiry as to his condition, when I visited him in the morning, was rarely otherwise answered than by the plaintive exclamation that he had been very much oppressed during the night. In that half sleeping and waking condition his mind was often harassed by thoughts of a religious or scientific nature, which greatly exhausted him. Now they were ideas which had just arisen in his mind, and which he had with difficulty suppressed; then they were recollections of an earlier period, which on awaking he desired to pursue, having relation to opinions of exegesis and exposition for which he desired the assistance of others, to examine the authors on these points; so that these dreams often possessed coherence and significance, and bore testimony to the clearness of his intellect. We have frequently seen how his mind was aroused, when a word that was uttered, or a movement around him, attracted his attention, when we supposed that he was slumbering in his chair; how he then raised himself up to express his opinion on the occurrences of the day, on that which was communicated or read to him; and how he expressed his views respecting them with a positiveness and authoritativeness which he otherwise rarely employed in speaking of things, still more rarely when speaking of persons. It was sad to see him, though his mind remained so clear,

daily becoming more and more helpless, so that finally he could no longer leave his bed, which was not for him, as it is for so many sufferers, a place of rest, but which he previously so often desired to exchange for his easy-chair, in order to get some relief. It was affecting, when he counted the days of the week, to hear him anxiously inquire, "When shall I be released from my sufferings?" and during the last week he said, "Now I hope on the following Sabbath to keep Sabbath in heaven." To the physician, who could not afford relief, it was torturing to witness the sufferings; to the relatives it was painful to behold, and difficult for them to believe that these sufferings were not so severe as they might be; one must indeed have attended the sick and dying bed of many others, to know how much more eligible these were than those which so often fall to the lot of persons afflicted with this or similar diseases, where these sufferings are frequently aggravated by dropsy, *gangræna ex decubitu*; one must have seen the scholar becoming childish, when all that is intellectual in man is debased to the animal, to regard such sufferings as those of Van der Palm, if not for him, at least for his relatives, as worthy of him. Van der Palm's sickness was the suffering and decline of the physical constitution, whilst the *psyche* remained healthy; or rather, the system of reproduction was disturbed, but the cerebral system, the principal organ by which the soul communicates itself to us, remained clear. His soul, which was tranquil and full of confidence, could hereby communicate itself freely and without embarrassment, so far as the strength of the tissue permitted, to those by whom he was surrounded, and who always set a high value on the utterances of his love. While others, still corporeally strong, were dead intellectually, his mind remained in health, even with the increasing decline of the

vegetative life. Energetic and natural were consequently, even to the last, the expressions with which he described his condition, his sensations, his thoughts; and I remember many of them which were subsequently of use to me. Death finally came, preceded by a remarkable phenomenon,—a fever, resembling in violence what is observed in a strong constitution. During his sickness I had discovered no febrile action; the result was a clouding of the intellect, after that he, when it set in, had said: “This will be my last conflict;” the lungs, exhausted by this rapid motion without proportionate conveyance of blood, were enfeebled; and his end was so gentle, his breathing slowly becoming fainter and fainter, we were obliged to listen after its cessation, to become convinced of his death. He had intimated to me, that, if I thought an examination after his death would shed any light on his disease, or if for other reasons I desired it, I should be allowed to make a *post mortem* examination; and I requested permission of his relatives, who did not refuse their consent. It was made by Professor Broers; and the investigation proved that we had not been wholly mistaken in the diagnosis of his complaint. An osseous induration of the aorta, where it leaves the heart, an expansion and softening of the right heart, were the signs which explained his sickness and incurable sufferings. The so-called negative proofs also confirmed the diagnosis, as we found, neither in the pericardium nor in the cavity of the chest, more than the usual quantity of serum; the tissue of the lungs was in a healthful condition, and thus to a suffering of these organs, commonly denominated *angina pectoris*, could not be ascribed the cause of his distresses.

Is the inquiry made, what were the remote causes which laid the foundation for this disease in the case of Van der Palm? The principal ones enumerated by

writers of authority are violent passions, care and anxiety, an irregular mode of life; and of all these we discover none in *his* life. Even under sore bereavements or great disappointments he was tranquil, not only in the view of the world, but also in his domestic circle; though not exempted from calamities, his lot in life was prosperous and happy; he was esteemed and loved; and that he was temperate his family knew, and his guests could testify, when, sitting with him at the richly furnished table, they were allured to ample enjoyment rather by his hearty encouragement and friendly persuasion than by his own example. The cause I should rather seek in the nature of his occupations. Always of a clear head, it was easy for him to occupy himself wholly, without diversion, with the subject on which he wished to reflect, so that with respect to all things he was *there* in mind, wherever he found himself in body, — as well when engaged in innocent amusement or in promiscuous society as in the profoundest study in private; but by this very means the exertion was the greater; and when it is considered of what nature were the subjects which he treated, and how much his feelings must have been enlisted, to enable him to express what he has left us in his writings, then I can easily conceive that the corporeal heart must often have been in violent motion, as the heart of the soul was more powerfully moved; that the circulation must have been accelerated or retarded, as the mind was absorbed in animating or depressing contemplations. I remember that he, however exercised and prepared, always regarded with anxiety the day on which he was to preach; and when every one thought that he had determined too early to desist from preaching, this determination was the result of self-knowledge. He felt, that, although he still possessed the ability to compose a discourse, with all the

glow and warmth of earlier times, the performance would not be as he desired; he no longer confided in his ability to remain master of his emotions in its delivery; and it was as if the strength of the organic disease had developed itself to such a degree that it could no longer be controlled by the mind. To Van der Palm, whose humility was not artificial, but who, in estimating his gifts, judged of them as if they were not his own, it was not so difficult to withdraw from the applauding admiration to which he was accustomed, when he felt that his power of delivery was impaired. Hence he did not survive his fame, but preserved it in all its inimitable originality. It was during the last days of his life that he, alluding to the nature of his disease, facetiously remarked: "And now it is still said, at the close of my life, that my heart is not right!" etc.

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## FUNERAL ADDRESSES.

### ADDRESS OF PROFESSOR VAN HENGEL.

AND Van der Palm, too, must die! Already we stand here by his coffin, whilst the sad tidings are spreading far and wide through the provinces of our country, and great and small, learned and unlearned, are lamenting his death! We have lost a man, such as but seldom appears in the world, — great as a professor in the University, great as an expositor of the Bible, great as an orator; and at the same time amiable as a man, humble and modest as a minister of Christ. What he was before God, was testified to the last by those days and weeks and months of trial into which he was brought, that he might become more and more closely united to heaven. To speak of him now as he deserves, I regard as far above my powers; but more than forty years ago I sat under his



instructions, and hung on his lips, and gathered stores of knowledge from him, to which I was more indebted than I can acknowledge, even then, when, called to Leyden as professor in the University, I stood at his side . . . . Supply for yourselves what I cannot express, ye, his dear relatives, pupils, colleagues, friends. But words certainly fail you too, to express the feelings of your heart at this moment. You feel the unspeakableness of the loss which the Church, the country, which you, have sustained. But you fervently rejoice, that what we see before us are only the material remains, enclosed in a narrow casement of wood. Himself we follow in imagination into those regions whence we hear it proclaimed to us: Blessed are the dead who die in the Lord! Thither his works follow him, however small and insignificant they were in his own eyes. And to the world, from which he has departed, he will continue to speak, as long as there shall be a posterity that appreciates such a gift of Providence.

Approach gently, ye bearers, take the coffin, lower it into the grave, cover the corpse with dust, as it was formed of the dust and to dust must return!

The last duty which we owed to the remains of the man never to be forgotten, has now been performed. To thee, Katwijk's solitary down, it is now intrusted, to preserve it from the waves of the sea! If thou know not whom thou hast hidden in thy bosom, it shall be told thee a thousand times by the stranger, when he walks through this quiet resting-place of the dead. Thou wilt not however hear it, dear Van der Palm, whilst thy bones repose beside those of thy colleagues, friends, tender relatives! Yet thou needest to hear nothing more of what pertains to a world in which thou hast ceased to be a citizen. Thy

death, we believe it, thy death was a transition to those higher spheres, in which the love of God, proclaimed by thee here below, is now enjoyed by thee in its fulness. There thou livest immortal; but, though thou hast left us, thou art also immortal on earth. Repose quietly now on thy couch, having finished thy great task! Sleep gently, noble man! We part from thy bones, till we also are borne to the kingdom of the dead; but we part in the hope of a better life. There shall we, if God hear our prayer, meet thee far more glorious than thou wast here, and rejoice with thee, after that we, animated by thy word and thy example, have followed Him, who can never be sufficiently praised, who worked while it was day, whom we also desire to see as our Redeemer and Saviour, as we trust that he is now seen by thee.

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ADDRESS OF REV. J. DERMOUT.

Think it not strange that the highly esteemed colleague is succeeded by a so much younger, but equally grateful pupil. For the relatives and friends of the celebrated man, whom we all honored, desired also to hear the expression of their own sentiments at the grave of the amiable and never-to-be-forgotten man, whom they in different relations so fervently loved. His image is vividly before us in all that he performed and achieved that was good and beautiful and great, in his unsurpassed merits, in his imperishable fame; but only to mention these on the holy place, where greatness and fame disappear; only to think of his great name, though that will be immortal,—of his public life and works, though the fruits of these shall be reaped by remote posterity;—from simply doing this he would himself prohibit us, could he still address us, who set us an example of hum-

ble modesty, and departed as the humble servant of his Lord. Here, where also love abides, let the hearts of those speak whom he loved, and in whose heart he will ever be embalmed. From the fulness of our hearts we here speak of what we shall miss in his intercourse, his cares, his cordial affection descending and communicating itself to us; of what we were permitted to enjoy to the last, and which we cannot yet resign without emotion. Did he live long for his country and posterity, for the Church and the University, we should almost say his life was far too short to satisfy the desires of our hearts. Our loss of his love can least of all, can never be compensated. In your name I say it, who are here present of his pupils, who will ever esteem it a high honor to have been instructed in his school, but a still greater honor that he never forgot you, so fondly denominated you his friends, and continued to embrace you with paternal care. You say it with me, very learned men, who stood at his side, and experienced that your honor and your pleasure were as dear to him as his own. Your grief testifies it, friends of his house, by whom he permitted himself to be so entirely known in his amiableness towards all, to mingle with whom was his recreation, his pleasure, his life. You above all think of it now, his kinsmen, sons-in-law, and grandsons, to whom he so cheerfully gave the dearest that he had to give, in whose circle and family he in truth lived and manifested himself in his own greatness, in humble and lovely humanity, seeking in love pure pleasure, by means of love diffusing cheerfulness and happiness. If it belong to his family rightly to have known and loved him, this is our honor and our incomparable privilege; this his memory makes his grave to us so sacred and so dear!

And do we see him, after a long and useful life, trans-

ferred to a higher sphere, our love dares hardly lament our loss, which is his unspeakable and eternal gain. We bring his material remains to the place which he so fondly represented to himself, towards which he looked with languishing eyes, much tried and wearied with conflict, but thankful, submissive, hoping to the end. This is the sacred resting-place which he selected for himself more than twenty years ago ; when several of you, with me, saw him weep here tears of indescribable grief and bitter anguish of heart. Hither, where he had collected the dust of his family, of an only son, of a devoted wife, of the daughter who was the stay of his old age, his strongest aspirations constantly tended, when obliged to bend under the storms of life. Oh, we remember that his severest trials were experienced in those whom he so tenderly loved ! And we do not complain that he desired to leave us, to be reunited to those who had been his, and to whom his heart continued to cleave. We rather represent to ourselves the blessedness which he now enjoys in them and with them. Yea, our sanctified imagination represents him to us as being raised above this grave, with them seeing the Lord, whom he had not beheld, but in whom he so filially confided, whom he so highly honored, so fervently loved. His voice comes as for the last time to us, saying : “ Remember how I have preached him as the precious Redeemer, the mighty Prince of life ; how I have glorified him in death as the source of all grace. He is faithful ; his reward is in his hand ; I have entered into the joy of my Lord ! ”

We leave his dust in the guardian care of the Almighty. We go hence to honor his name, to preserve sacred the relation in which we stood to him, to remember his love, to walk in his faith and his hope. We desire also so to die and to be buried, not indeed to be all so highly re-

nowned, but to be equally loved and lamented. May his most precious legacy to us be his spirit, which, resting upon us, shall distinguish us as his true disciples, friends, and sons. Learning of him to love God and man, and having his amiableness impressed upon us, may we cherish an ardent desire to see him again, and with him to live to Jesus Christ, the source of his love, the object of his hope !

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ADDRESS OF REV. A. L. VAN DER BOON MESCH TO THE  
DAUGHTERS OF THE DECEASED.

We have just returned from the grave, having consigned the mortal remains of the precious man to its silent abode. Could you have witnessed the impressive solemnity, beheld the countenances of all who were present, heard the outpouring of the moved and smitten heart ; could you have read the souls of speakers and hearers, and penetrated their inward emotions and sentiments, — you would have been greatly strengthened and confirmed in your conviction that your beloved husbands and your beloved sons, that we who as his familiar friends with them followed his corpse, that his very learned colleagues, men celebrated in different departments of knowledge, that the worthy ministers of God's holy Word, that the noble youth of this University, that the whole assembled multitude, highly esteemed, loved, and honored your venerated father.

Is it to you in your sorrow a sustaining thought that his dust is with that of those who have previously died, whom you can never forget, preserved in the same cemetery in Katwijk's down ; a more sublime comfort the gospel of immortality pours into your hearts, by the assurance that your dead, who have died in the Lord, are blessed, and that their souls, redeemed by Jesus Christ, are united in

heaven. How will your beatified father thank the God of love for the love you have borne him, for the joy you have imparted to him, for the interest, care, and fidelity you have shown him, especially during the painful and dreary days and nights, weeks and months of his trial and suffering. How ardently will he, before the throne of the Redeemer, desire for you, that you, having travelled the way of faith, of love, and hope, after longer or shorter separation, may be received into the regions of indescribably glorious reunion.

With Christ, who is the resurrection and the life, in your hearts, and humbly looking up to God for his paternal assistance, it will be your earnest endeavor to fulfil this wish of heavenly love. With the striking image<sup>1</sup> of the venerated man before our eyes, we all solemnly testify that it shall be, in the strength of our God, our governing purpose and diligent endeavor.

Thus shall we show that we gratefully love him, and worthily honor his memory. Then, through the riches of divine grace, we shall finally be received where he is, to rejoice eternally with him in the house of our Heavenly Father.

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#### THE LIKENESS.

THE likeness which adorns this biographical sketch was taken by Mr. Lange from the excellent engraving of his father-in-law, Velin, issued in 1827, in quarto, by the publishers of this work. That engraving was made after a full-length portrait, painted, in 1826, by the accomplished Hodges. Van der Palm was then sixty-three years old, and thus in the fairest period of his declining life. The likeness leaves nothing to be desired. A well-executed

<sup>1</sup> The well-known portrait of the deceased, so exactly resembling him, hung in the apartment.

copy of this portrait has been presented by the family to the Leyden University, which is placed in the senate chamber. Such alteration only is made in the costume as that location rendered necessary. There exists still another portrait of Van der Palm as Council of Internal Affairs, painted by Smith; and one at the age of fifty-eight, by Davidson. The last is less happily executed.

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### VAN DER PALM'S CHILDREN.

CHILDREN OF J. H. VAN DER PALM AND ALIDA BUSSINGH.<sup>1</sup>

A SON, still-born, May 4th, 1789.

Cornelia Mathilda, wife of Mr. P. Loopuyt, in Schiedam.

Jacoba Elizabeth, (named Jacoba after Lady van de Perre,) now dowager of the young nobleman D. van Foreest, Lord of Schorel, etc., Member of the States-General, etc., who died in Alkmaar in 1833. Her third son, Johannes Henricus, bears, with that of Van Foreest, the name of Van der Palm.

Elizabeth Henriette, born February 21st, 1794, deceased June 26th, 1836.

A son, born November 8th, 1797, died unbaptized in November of the same year.

Jan Willem, born November 28th, 1798, perished in the calamity of Leyden, January 12th, 1807.

Hendrik Albert, so named after Schultens, born April 8th, 1802, deceased November 14th, 1819.

Adelaide Louise, wife of Lord G. André de la Porte, in Arnhem.

Anna Catharina.

<sup>1</sup> Faithful to the ancient custom of his country, Van der Palm recorded their names and birthdays in his large folio Bible.

## MEMBERSHIPS.

VAN DER PALM, besides being a member of the second class of the Royal Netherland Institute, was successively member, honorary, or corresponding member of the following societies and fraternities: Studium Scientiarum Genetrix in Rotterdam, Zealand Society of Sciences in Vlissingen, Batavian Society of Experimental Philosophy in Rotterdam, Society for the Study of Experimental Philosophy at the Hague, Holland Society of Sciences in Haarlem, Batavian Society of Philology and Poetry, Society of Dutch Literature in Leyden, Diligentia in Gravenhage, Diversity and Agreement in Rotterdam, Doctrina et Amicitia in Amsterdam, Felix Meritis in Amsterdam, Holland Society of Fine Arts and Sciences, Académie Royale des Beaux Arts d'Anvers, Royal Society of National Language and Literature in Bruges, Royal Society of Language and Poetry in Antwerp, Royal Society Concordia in Brussels, Society of Dutch Language and Literature in Ghent, Société Asiatique à Paris, Royal Academy of Imitative Arts in Amsterdam, Dutch Language and Literature in St. Nicolaes, Royal Academy of Imitative Arts in Antwerp, Hague Society for the Defence of Revealed Religion, Society for the Benefit of the Public, Scientific Fraternity in Batavia.

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 WORKS OF VAN DER PALM.

## VAN DER PALM'S WORKS.

1784. *Ecclesiastes Philologicæ et Criticæ Illustratus.*  
Lugd.-Bat. 8vo.
1791. *Certain Songs of David.* Middelburg and Dordrecht. Of this there was in 1815 a second edition,



- with the addition of All the Songs of Asaph. Leyden. 8vo.
1796. Thanksgiving Address, delivered in the East Church in Middelburg, at the Festival of the Alliance of the French and Dutch Republics, by order of the Municipality of the same City. Middelburg. 8vo. No. 20 of "The Friend of the People."
- " Oration on Popularity, delivered before the Patriotic Society in Middelburg. Middelburg. 8vo. No. 37 of "The Friend of the People."
1800. Oration on occasion of the National Festival, December 19th, 1799, in name and on account of the Executive Government of the Batavian Republic, delivered at the Hague, by the Minister of National Education. Gravenhage. 8vo.
1801. Address of the Minister of National Education, at the Opening of the Convention of School Superintendents, July 16th, 1801. Gravenhage. 8vo.
1803. Address of the President J. H. van der Palm, at the Opening of the Assembly of Deputies from the Departmental School Directories, September 22d, 1803. Gravenhage. 8vo.
1805. Isaiah, translated and elucidated. 3 vols. Gravenhage. 8vo. Second edition. Rotterdam. 1841.
1806. Oratio inauguralis de Oratore Sacro, Litterarum Divinarum Interprete. Lugd.-Bat. Quarto.
1807. The Council of the City of Leyden to the Inhabitants of the Kingdom of Holland, respecting the Calamity of January 12th, 1807. Fol.
1808. Oration at the Festival of the Order of the Union, April 25th, 1808; occurring in the work entitled: Festival of the Order of the Union. Amsterdam. 8vo. And again, with the
1809. Oration at the Festival of the Order of the Union,

September 4th, 1809, in: Records of the Royal Order of the Union, for the years 1807, 1808, and 1809. Amsterdam. 8vo. Both these works seem to have been prepared under Van der Palm's eye.

1808-9. Sermons. 3 vols. 8vo. Reprinted in ——. Amsterdam. Reprinted again in 1824. Dordrecht.

1808-16. Solomon. 6 vols. Comprising the Exposition of Proverbs x.-xxii. 16. Amsterdam. 8vo. Reprinted 1821-1824. Gravenhage. And printed the third time in 7 vols. 1834, 1835. Leeuwarden.

1810, 1818, 1824, 1829. Essays, Discourses, and Scattered Writings. 4 vols. Amsterdam. 8vo.

Vol. I. On David, contemplated principally as a Poet.

On the True Nature of Eloquence.

Certain Poetic Descriptions of Nature from the Book of Job.

On Mahomet, two Orations, drawn from the Author's Latin Oration De Mohammede, delivered in Leyden in the year 1798, and not published.

On General Benevolence.

On Self-love.

On occasion of a Musical Concert at Christmas.

On occasion of a Musical Concert for the Benefit of those who suffered from the Inundation.

Eulogy on Lord J. A. van der Perre. (Previously published separately. Middelburg. 1792. 8vo.)

Vol. II. On the Eloquence of Cicero.

On Arabic Poetry.

On the Design and Excellence of the Book of Job.

On the Judgment of Posterity. (Of this oration there is an edition with an English translation by B. S. Naylor on the opposite page. Amsterdam. 1837. 8vo.)

Patriotic Utterances. (Previously published separately. Leyden. 1813. 8vo.)

Joyful Prospects of the Netherlands. (Previously published separately. Leyden. 1813. 8vo.)

The Peace of Europe. (Previously published separately. Leyden. 1814. 8vo.)

Christian Exhortation to Heroism. (Previously published separately. Leyden. 1815. 8vo.)

Vol. III. Treatise on the Koran.

Oration in Commemoration of E. A. Borger. (Previously published separately with a poem of Tollens. Leyden. 1821. 8vo.)

Oration on the Contempt or Neglect of the Rules of Art. (Previously printed in the Report of the Second Class of the Royal Netherland Institute. Amsterdam. 1820. 4to.)

Oration on Mediocrity. (Previously printed in the Works of the Holland Society of Fine Arts and Sciences. Vol. v. art. 2. Leyden. 1823. 8vo.)

Essay on Sound Judgment.

My Recollections of J. Bellamy. (Previously published in: Monument to J. Bellamy, published by W. A. Ockerse and A. Kleyn, geb. Ockerse. Haarlem. 1822. 8vo.)

Oration at the Fourth Centennial Festival of the Discovery of the Art of Printing in Haarlem. (Previously published separately. Haarlem. 1823. 8vo. And placed in the Memorial of that festival. Haarlem. 1824. 8vo.)

Sermon at the Ordination of J. E. Kist.

Vol. IV. Second Essay on the Design and Excellence of the Book of Job.

On the Influence of the External, etc.

On Certain Characteristics and Requirements of Simplicity of Style.

On Self-knowledge. (Previously printed in the Works of the Holland Society of Fine Arts and Sciences. Vol. viii. art. 1. Leyden. 1829. 8vo.)

Funeral Discourse on J. M. Kemper. (Previously printed in: Kemper commemorated by H. H. Klijn, J. H. van der Palm, and B. Klijn, Bz. Amsterdam. 8vo.) A French translation of this discourse by V. Deflinne appeared. Tournay. 1825. 8vo.

At the Celebration of the 250th Anniversary of Leyden's Relief. (Previously published separately. Leyden. 1824. 8vo.)

For the Religious Preparation for the Celebration of the University Jubilee. (Previously published separately. Leyden. 1825. 8vo.)

Reminiscence of the Time spent in the University, delivered at a Festal Celebration. (Previously published separately. Leyden. 1828. 8vo.)

1811-1822. Ten series of Sermons of six each. Leyden. 8vo.

1811-1834. Bible for Youth. 24 vols. Leyden. 12mo. Constantly reprinted.

In school form in 12 vols. 1835-1837. Leyden.

A German translation of the first volume appeared, bearing the title: Ueber die Mosaische Erzählung von der Schöpfung der Welt und dem Falle des Menschen, übersetzt von A. von der Kühlen. Wesel. 1831. 12mo.

1816. Historical and Oratorical Memorial of the Restoration of the Netherlands. Amsterdam. 8vo. Published in postal form. 1828. Amsterdam.

1819. Oratio de Imperatore Ali, Abu-Talebi Filio, Saracenorum Principum Maximo. Lugd.-Bat. 4to.

1818, 1819, 1820, 1822, 1823, 1825, 1829, 1830. Bible; all the Books of the Old and New Testament, to-

- gether with the Apochryphal Books of the Old Testament, in 8 parts. Leyden. 4to. (Exhausted.)
- 1827-1830. The Bible. Leyden. 8vo.
- 1831-1835. Annotations on the Bible. Leyden. 8vo.
1838. Apocryphal Books of the Old Testament, with annotations. Leyden. 8vo.
- 1823-1836. Eleven series of Sermons, of ten each. Leyden. 8vo. The Sermons, the ten series of Sermons of six each, and the eleven series of Sermons of ten each, several volumes of which have been repeatedly reprinted, are in course of republication with the title of: All the Sermons of J. H. van der Palm. Leeuwarden. The first volume has already made its appearance. They have been arranged by Van der Palm himself in a certain order; and in this edition is also found the sermon contained in the collection published in 1831 by the University Preachers of the whole country, as also two unpublished sermons preserved and designed by himself for this object, making in all two hundred.
1826. Sermon on Genesis xli. 51. Delivered on the day for Thanksgiving and Prayer of that year. Leyden. 8vo.
1832. Account of the Dedication of the Monument to the Memory of L. J. W. Beeckman, slain as Volunteer of the Leyden University. Leyden. 8vo.
1838. Sequel to Solomon, comprising the first nine chapters of the Book of Proverbs. Leeuwarden. 8vo.
1841. Second Sequel to Solomon, comprising the last labor of the Writer. With the Index. Leeuwarden. 8vo. Published after the death of the Author, with a preface by Nicolaas Beets.

The whole work is thus complete in 9 vols., with the title: Solomon, by J. H. van der Palm. 3d Edition. Leeuwarden.

## FUGITIVE ARTICLES FOR PRIVATE CIRCULATION.

- . Filial Duty. Poem on occasion of the Silver Wedding of his parents.
1781. Welcome to G. J. Loncq. Poem. 8vo.
1782. War. Poem to which the premium was awarded by the society Kunst wordt door Arbeid verkregen. In the Works of that Society. Vol. v. It is also printed separately. 8vo.
- “ Poem, placed after the “Specimen Inaugurale, exhibens Theses Aliquot,” etc. By Willem Bilderdijk. Leyden. 4to. Also separate impressions, with other poems on that occasion. 8vo.
- “ Funeral Hymn on Rev. J. W. Bussingh, in a small collection on his funeral. Leyden. 8vo.
1783. The Leyden Orphans to the Leyden Militia. Poem. Leyden. 8vo.
- “ Beneficence. Poem in the Works of the society Kunst wordt door Arbeid verkregen. Vol. iv. 8vo.
1784. Transfiguration of Christ on the Mount. Poem to which was awarded the premium by the society Kunstliefde spaart geen vlijt, 1783. Printed in its Works (vol. x.),<sup>1</sup> and also separately. 8vo.
1786. In Memory of S. Hoek. Poem. 8vo.
1787. Ode to Virtue. Works of the society Kunst wordt door Arbeid verkregen. Vol. v. 8vo.
- 1795, 1796. Certain numbers of “The Friend of the People.” Weekly, published in Middelburg. 8vo.
1795. Proclamation of the Free People of Middelburg to their Fellow-Citizens, February 10th, 1795. “Middelburg Courant.” Fol.
- “ Address, delivered in February, 1795, as President

<sup>1</sup> Remarkable is the prediction of J. van Spaan, when presenting him the medal, August 7th, 1784. See Works of the society, vol. x. p. 119.

- of the Electors, to the Representatives of the People in Middelburg. "Sequel to Wagenaar," xxix. 120-122. "Annals of the Batavian Republic," ii. 226.
1803. Incidents in the Life of Dr. J. van Heekeren. "Medical Magazine." Vol. ii. art. 2. 8vo.
1831. Essay on Unity and Diversity. "Recensent ook der Recensenten." Vol. xxiv. art. 2. 8vo.
1831. Sermon on Rom. xi. 36. "Sermons relative to the Latest Circumstances of our Country, by the United University Preachers of the Netherlands." Utrecht. 8vo. This sermon will be included in the edition of All the Sermons of J. H. van der Palm. Leeuwarden. See above.

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PREFACES.

1790. To the Oration, translated by him, of W. Kist, on the Study of the Ancient Writers as a Source of Substantial Enjoyment. Middelburg and Dordrecht. 8vo.
1806. To the Text-book of Obstetrics, by H. A. Bake. Leyden. 8vo.
1815. To the Twenty-five Years' Official Service of T. Dassevael, May 18th, 1815. 8vo.
1820. To the translation of Helon's Pilgrimage, by F. Strauss. Amsterdam. 8vo. In this preface Van der Palm makes mention of a design entertained by him of composing a similar work.<sup>1</sup>

<sup>1</sup> "A distinguished personage of the suite of the Queen of Sheba should have been my Anacharsis. He could describe the political and religious condition of the Israelites under the magnificent reign of Solomon; he could fully inform himself of all that was memorable in their earlier history, survive Solomon himself, be a witness of the rending of the nation into two kingdoms, and predict not a little of what must subsequently occur; whilst finally a supplement might comprise the rest, to the time that they were carried away by Nebuchadnezzar."

1821. To the second volume of Sermons by E. A. Borger. Gravenhage. 8vo.
1827. To the Prize Essay respecting the Life and Merits of C. Brunings, by F. W. Conrad. Gravenhage. 4to.
- “ Letter to M. Siegenbeck, inserted in his Philological Observations. Haarlem. 8vo.
1829. To the Manual of Biblical History, by H. van Heyningen, Minister in Rijswijk, with plates. Gravenhage and Rotterdam. 4to.
1840. Testimonial to the Bible Atlas of Rev. G. H. van Senden. Leyden. 4to.

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ARTICLES RELATING TO VAN DER PALM.

1840. M. Siegenbeck: Tribute to the Memory of Johannes Henricus van der Palm. Leyden. 8vo.
- “ B. ter Haar: Poetic Lines on Occasion of the Death of Professor J. H. van der Palm. Leyden. 8vo.
- “ C. van Epen: Flowers on the Grave of J. H. van der Palm. Maastricht. 8vo.
1841. W. A. van Hengel: Meritorium J<sup>is</sup>. H<sup>ci</sup>. van der Palm Commemoratio Brevis. Lugd.-Bat. 8vo.
- “ J<sup>o</sup>. Clarisse: Prologus quo Scholas Theologicas A<sup>o</sup>. 1840-1841 habendas Auspicaturus Johannis Henrici van der Palm Exemplum Auditoribus, Futuris Theologis, ad imitandum proposuit. Lugd.-Bat. 8vo.
- “ H. F. T. Fockens: J. H. van der Palm Portrayed as an Expositor of the Bible, as an Orator, and Writer. Leyden. 8vo.

See further, respecting Van der Palm, an article (of Mr. G. van Lennep) in *Galerie des Contemporains*, t. vii. pp. 359, 360; in *Le Protestant*, (periodical edited



by A. Coquerel,) 1<sup>e</sup> ann. No. 15 ; in the Quarterly Magazine and Review, July, 1832, (translation of the preceding); in Th. Fliedner's *Collectenreise*, two arts. 454-468 and 517-521 ; in the *Literary Messenger*, 1840, No. 41, and 1841, No. 2, (the last article by Professor J. Kops) ; a short Address of Professor J. Bake to the Leyden division of the Society of Fine Arts and Sciences, after Van der Palm's decease, (printed for private circulation) ; the *Oratio Rectoralis* of Professor Thorbecke de S. Slingelandtio, (1841,) pp. 31-33 ; Professor Siegenbeek's notice in the Acts of the Society of Dutch Literature, 1840, pp. 14-16 ; *History of the Leyden University*, by the same, vol. ii., Supplement and Appendix, pp. 238, 239 ; Van Kampen's *History of Dutch Literature*, 3d article, 1835, pp. 148-262 ; and his *History of Modern Literature*, vol. iv. pp. 529, 530, 534, and 536 ; Ypey and Dermout, *History of the Dutch Reformed Church*, vol. iv. pp. 307, 308, and the note ; and others.



# SERMONS

OF

J. H. VAN DER PALM, D. D.,

PROFESSOR OF ORIENTAL LANGUAGES AND ANTIQUITIES; ALSO OF  
SACRED POETRY AND ELOQUENCE IN THE UNIVERSITY  
OF LEYDEN.

TRANSLATED FROM THE DUTCH

BY

J. P. WESTERVELT.



## SERMONS.



### SERMON I.

#### THE GOSPEL THE GREATEST TREASURE.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it. — MATT. xiii. 44-46.

FEW there are among men who would not esteem themselves happy, if they but knew how to estimate properly their privileges. Hardly any condition in life is so devoid of advantages, of advantages appropriate to itself, but that to him who is acquainted with them, and makes a thankful use of them, there are a thousand reasons why he should acquiesce in his lot, be contented and happy. But such is the perversity of man, what lies before us, and we can obtain by simply stretching out our hand after it, that we esteem hardly worth possessing; whilst that which is placed beyond our reach often seems to us the only thing desirable, the only thing that contains happiness in it. What we have, becomes by custom and daily use indifferent to us; what we have not, our imagination attires before us in brilliant hues;

and we always think our privations greater than our enjoyments. To oppose this perversity in us, and, if possible, to overcome it, is life's true wisdom. Every morning and evening to make by ourselves an enumeration of the favors in which we share, beginning with life and the treasure of health, running through the circle of our professional or domestic employments, of our kindred and relations, and thence ascending to that which can fully meet the wants of our rational souls, susceptible of eternal felicity, — this is the means to make us contented with God's allotments, the true secret of feeling ourselves happy in all the inconstancies of the world.

It is these last, the spiritual blessings above all, and their high value, with which I would this hour occupy your attention. We can all possess them, and none can prevent us, if we are desirous of becoming partakers of them. Whatever earth may give or deny us, heaven is equally offered to us all. We possess a gospel of salvation, — we all, without distinction of rank, or abilities, or temporal fortune. And many of us complain still, and wish for more, and dispute about their lot. Is it not because they know not the treasure that is dispensed to them by the liberal hand of a Father, nor the exceeding power and riches of the blessings of that heavenly kingdom which Jesus has revealed to us and procured for us at the expense of his blood? It is my design in this discourse to unfold to you, according to my ability, that rich treasure, for the exciting of the desire of us all, and that we may thankfully glorify God for his great grace to us. May my

words be profitable to you, and acceptable to him. Amen.

All the parables of Jesus contain an appropriate and sublime instruction ; and they are moreover presented in a way that rivets the attention, sharpens the intellect, and raises the interest to the highest point. If this be still perceptible and sensible to us, my hearers, living at the distance of so many centuries from the Divine teacher, reading his words in another language than that in which they were uttered, and not familiarly acquainted with many particulars relative to the manners and national character of his hearers, whence he usually borrowed his images and modes of expression, — if this, I say, is still so perceptible and sensible to us, how must it then have been to his contemporaries and countrymen, who, in addition to this, had also the expression of the voice, countenance, and gestures of Him into whose lips grace was poured !

It is however indubitable, and the more we confine our attention to it the more are we confirmed in it ; all the presentations of Jesus have an Oriental hue and glow, and in the measure in which we are able to enter into the entire mode of thought of his pupils, in that measure has his instruction a more pleasing aspect, and makes a more powerful impression on our hearts. It is adapted to all times and countries and necessities ; but so that they constantly pluck from it the richest and most agreeable fruits who read and hear it as if they were sitting at the feet of the great Master on the mountains of Galilee and Samaria, on the strand at Capernaum, or at Bethany and in the temple at Jerusalem

The two parables presented will also serve as evidence of this, whilst they will give us occasion to reflect reverently and devoutly on the inestimable value of Jesus' doctrine and kingdom.

I. I will, *first*, endeavor to explain both these parables, according to the meaning and intention of Jesus ;

II. *Secondly*, present to you the instruction contained in them, in its truth and importance ; and so conclude my discourse with a few admonitions and exhortations.

I. Both the parables have evidently the same design, and should therefore be also treated by us simultaneously ; also the two images which the Saviour employs as an allegorizing of his doctrine — that of the treasure in the field, and that of the costly pearl — have great affinity to each other. That the Saviour here uses two parables instead of one, only indicates to us the riches of his imagination, and the importance that he attaches to his present instruction, so that he, by repetition and diversity of sensible representations, would imprint it on the heart and memory of his hearers. Is one, however, disposed to make a distinction between the two parables, it can with some be placed in this, that the treasure in the field was found accidentally, the pearl only after zealous and intentional seeking ; but we should fear even thus to manifest more subtilty than natural simplicity of criticism. It also makes not the least difference, that in the first parable the kingdom of heaven is compared to the treasure found, in the second to the merchant, the finder of



the pearl. Jesus could just as well, by reversing the order, have said : the kingdom of heaven is like unto a man who found in a field a hidden treasure ; it is like a pearl of great value, which a merchant found. In a free style and method of teaching, the one signified just the same as the other ; the two representations might be at will exchanged for each other ; it would ever be the hidden treasure, the costly pearl, on which all would depend.

In the explanation of every parable, we must first attend to that which constitutes its subject, and afterwards to the instruction conveyed to us by the comparison. The subject of both the parables is *the kingdom of heaven*,—an expression very common in the mouth of Jesus, by which he designated either the doctrine, or the blessings, or the future fortunes of his spiritual kingdom, or the duties and qualities of its citizens and subjects. All these ideas are allied to each other ; they belong to one great whole ; and a sound exegesis often requires us not to confine ourselves exclusively to one of them, but to take several together, and to give to the phrase now an ampler, then a more restricted signification. The idea of Jesus' doctrine is hardly to be separated from that of the salutary fruits of that doctrine ; and it is, conversely, the blessings of Jesus' kingdom which include in them as conditions the knowledge and practice of its laws and requirements. In what sense Jesus would have the words *kingdom of heaven* understood, must, in every place where he employs them, be determined by an unbiased judgment from the connection in which they occur. And when we

then look for that which is most appropriate to the contents of both these parables, and most agreeable to the nature of the emblems here employed, then are we at last restricted to evangelical truth, with its promises and prospects ; to the doctrine of Jesus, with its salutary consequences to every one that believes and confesses it.

The Jews expected a kingdom of God on earth as the fulfilment of the great promises made to their fathers. Jesus teaches them everywhere that this kingdom of God must come principally in their hearts. He declares himself to be sent of God to reveal it to them ; and begins and ends with calling them to repentance, with making God known to them in his being and perfections, and with announcing to them forgiveness of sins and eternal blessedness. He who accepted this his preaching, and humbly acquiesced in it, possessed *the kingdom of heaven* ; to him belonged all the lessons prescribed by him to the citizens of that kingdom ; he was partaker of all the privileges with which God graciously intended to favor in the Messiah the posterity of the patriarchs ; subject of a dominion which from its nature must endure forever, and extend over the whole earth. This is the *kingdom of heaven* according to the general representation of the Saviour in the Scriptures of his ambassadors ; and when we see this kingdom of heaven compared to a treasure, to a precious stone, does not a just and impartial appreciation of truth confirm us in what we have already said, that we must understand by it evangelical truth, with its promises and

prospects, the doctrine of Jesus, with its salutary consequences to every one that believes and confesses it? Whether the Jews immediately understood it thus, I dare not decide; but it was the design of Jesus, with these and other parables, to make them so understand it.

This *kingdom of heaven*, says Jesus, *is like a treasure hid in a field, which, when a man has found, he hideth*, etc. Many expositors have remarked, that in a country which has frequently been a prey to the desolations of war, and from which the wealthy inhabitants, through fear of the sword and servitude, have been obliged to flee, without having opportunity to take their treasures and precious things with them,—that in such a land as Palestine was, it might happen that here or there treasures lay buried in the ground, which were no longer any one's property, because the former possessors had perished in their flight or in their exile,—because they had left no evidence behind, what or where their property was, and no claimant or heir could be discovered. By this observation is the honor of the parable on the side of probability maintained. The same expositors also direct our attention to the different claims, which, according to diverse legislations, had place in respect of such goods or treasures when found. According to some, they were for the finder; according to others, for the owner of the ground in which they were found; according to others, again, for each the exact half; according to others, finally, for neither of the two, but for the State. From the relation in this parable, they conclude, that, accord-

ing to Jewish usage, the property belonged to the finder, since the purchase of the field by him must be regarded simply as an act of prudence, not as a transaction by which he would secretly and in bad faith make himself master of what he knew to be another's possession. We commend all these observations, and will not contradict them. But they do not once occur to us when we are accustomed to read Oriental tales, and as the Jews, contemporaries of Jesus, have filled our minds with the ideas contained in them. How often do we find mention made in them of hidden treasures, and of the finding of the same; even in the Proverbs of Solomon allusion is already here and there made to it. Would they represent any one above measure favored by Providence, or by such beings as had power to dispense the riches of earth, they made him find a treasure, and portrayed him as thereby the happiest of mortals. Who knows how many there were among the hearers of Jesus, composed in great part of plain people, who had often thought with themselves, or even indeed, on the hearing of such tales, said to one another: Oh that we also might here or there find such a treasure! then should we no longer be obliged to care, nor to toil! then would our happiness be certain, complete! To such men Jesus spake this parable, and can it be doubtful to you how it was understood by them? Come, let us transform it into a small narrative, such as there are many in circulation among the Orientals, and you will in some measure feel the propriety of its representation.

A certain man went, on a time, to take a solitary walk over a distant, ill-cultivated field. Accidentally he fixed his eye on a waste spot that lay wholly neglected, where some stones, overgrown with moss, lay half scattered, half heaped up. Thoughtlessly, or from curiosity, he removes those stones from one another, and finds that those lying deeper are placed together with more order and design. He now sets himself to remove them out of the way, descends deeper and deeper, and finally perceives a large stone, which evidently covers an opening. He raises it, and sees the entrance to a spacious cellar, descends by a staircase into it, and finds himself suddenly surrounded with vases and pots and purses full of gold coins, — an immense treasure, to be envied even by princes. What a discovery! What a joy! He is lost in rapture; no one's happiness is to be compared with his! But in the excess of his joy he does not, however, forget to secure that wealth. *He hid it*, says the parable; he closed again the depository, and restored everything to the state in which it had been, that no one could perceive that any search had here been made. To his secure possession of the treasure it was above all necessary that he should be owner of the field. Then he need not continually go thither, and each time return laden; which, however secretly he managed it, might create surprise; and should the proprietor of the field once discover the secret, then would he indeed prevent his return. He resolves, therefore, to purchase that field, cost it ever so much, for there lies infinitely more in it than he shall give

for it. Whatever he has of value or costliness he converts into money, and so offers for the field a price which is accepted. Now he is undisturbed possessor of the royal treasure, and there is no end to his joy, for there is no end to his fruition!

Such a treasure, says Jesus, is the kingdom of heaven; so unspeakably, immeasurably happy is he who finds it!

The second parable, also, is wholly Oriental. The traffic in jewels is there principally carried on by travelling merchants, who seek them everywhere, especially in the bazaars of large cities; buying them here, in order to exchange them elsewhere, and principally to sell them again with great gain at the courts of princes. This last is often too much lost sight of in the explication of this parable; as if the design of the buyer of the costly pearl, or rather, in general, of the invaluable precious stone, had been to keep it in his possession and preserve it for himself. But does not Jesus himself call him a merchant? and were not pearls, jewels, on that account, the objects of his desire, because they were the commodities in which he trafficked? Let us imagine such a trader, prosecuting his business with knowledge and skill; and looking for the opportunity, by a great and advantageous purchase, to make his fortune in trade. A pearl, a jewel, is offered him, whose like in size, in weight, in purity, and lustre he never beheld. Could he become possessor of it, his fortune would be made, for emperors and kings would dispute with each other the happiness of enriching with it their cabinets. If

there is a possibility of his purchasing that magnificent diamond — and behold there is a possibility ! The price that is demanded for it does not exceed his ability. He sells his remaining jewels and whatever other valuables he possesses, and the magnificent stone becomes his. What prerogative, what rare chance, to have found it ! to have been just there where it was, where it was offered him, where he could become possessed of that invaluable jewel, for which perhaps one might in vain have travelled half round the world ! His roamings and cares are now at an end ; the treasures of princes are open to him ; what he demands will be gladly paid him for such a royal luxury ; his wealth is immense !

Such a jewel, says Jesus, is the kingdom of heaven ; so happy is he who has found it !

The literal meaning of the parables has, I trust, been sufficiently explained. Perhaps it surprises some of you that I have not dwelt more on the selling of all for the attainment of the offered treasures, as intimating the difficult sacrifices to which we must submit for the possession of the heavenly kingdom. But indeed this portion of the parable seems to belong more to its ornament than its being ; though elsewhere Jesus demanded no insignificant self-denials of them who would become partakers of his kingdom. For no proper sacrifices are here spoken of ; or can it bear that name, when we expend money to gain money ? when a merchant, to secure a great advantage, sells or mortgages his property ? These particulars serve only to indicate

the great desirableness and the unlimited value of the treasures with which the kingdom of heaven is here compared.

Thus the instruction of Jesus, conveyed by these parables, beams forth of itself to our view : it concerns the inestimable, incalculable value of the doctrine which he had brought with him from heaven, in order to make all who believed and practised it capable of endless felicity and partakers of it.

II. To present to you this instruction in its truth and importance must be the argument of the *second part* of my discourse.

I shall to that end cause you to contemplate the gospel, partnership in the kingdom of God founded by Jesus, first in its proper, intrinsic value, and afterwards in its relative value, by comparing it with the treasures and precious things of earth. I shall thus, as you see, conduct you along very common and much-trodden paths ; repeat what you have heard hundreds and thousands of times, but never will hear or can hear sufficiently. For if you hear gladly what is said to you of the infinite value of the gospel, then is it to you an inexhaustible fountain of joy and comfort, which you desire to see continually opened to you anew ; and if you do not, even after these hundred and thousandfold presentations, yet feel the happiness of the friends and disciples of Jesus, then it may and must still be hundreds and thousands of times earnestly commended to you, that you may finally see and acknowledge to how great grace you are called by God in Jesus Christ.



The intrinsic value of the doctrine of salvation manifests itself in the knowledge which it communicates, in the performances that it prescribes, and in the prospects which it opens to us. Permit me to entertain you simply with a word respecting each.

*No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.* This is the summary of the gospel in respect of the knowledge that it imparts to us. Yes, my beloved, hereby we know who God is, what God is for us. The shrewdest heads of the heathen world, to whose extensive knowledge, to whose subtile intellect, to whose exquisite taste, we admiringly do homage as often as we read their writings, knew not so much of that infinite Being as the simple instruction of Jesus makes known to us all. We hear them whispering to their intimate friends, in profound confidence, as the acme of human knowledge, as a sublime mystery, what we, according to the revelation of Jesus, inculcate on our children : that God is one, Almighty, Wise, Merciful, Supreme Lord and Governor of all. Whatever errors might also adhere to the Jews of his time respecting God's being and will, respecting preference of nations, of times or places of worship, he has dispelled them all. Where do you find the holiness of the Supreme Being, without which it is impossible for us to conceive of a God that is truly God,— Where do you find it portrayed in such purity, and in a way to inspire such respect, as in the teachings of Jesus ? and where the possibility revealed of

approaching that immaculate and terrible One with confidence? That God governs all, has events, accidents, vicissitudes, in his hand, — it is much to acknowledge and confess this; but that He whom the heaven of heavens cannot contain, also takes notice of the most insignificant concerns of his creatures, works everywhere, and cares and watches, feeds, the fowls of heaven, attires the flowers of the field, and numbers the hairs of our head, — how could we ever have brought our hearts to believe this, if Jesus had not said it and assured us of it? That God is rich in love, gladly and liberally bestows favors, and that the earth is full of his goodness, — who would dare question this, in view of his daily experience of God's manifold blessings? That God will not deal with us according to our sins, that God will not exact of us, impure and ungrateful, all the demands of his strict justice, — if we cherished no hope of this, how unhappy should we feel ourselves, unless our heart were closed to all reflection! But that God is a Father, — no Father in name and semblance, but with all that cordiality and tenderness and extent of the relation with which we also embrace our dear children; yes, more cordial, tender, affectionate than earthly fathers or mothers can be! — that the holy Judge of all the earth can and will forgive all, even the offences that we have committed to the dishonor of his majesty, and in contempt of his love, and yet remains the holy and just, though He grants to sinners his highest favor and delight, — that we could not know, had not Jesus revealed it! It were impossible to believe that,

had not he who revealed it come from heaven ; had he not seen the Father, were he not the only begotten Son, the image of the Father. This, my hearers, is the treasure of knowledge that the gospel contains,—knowledge of God, beholding of God !

The requirements of the gospel also insure to us its infinite value. All that is pure, all that is lovely, all that is useful, all that is honest and of good report, all that, and that alone, is prescribed by it. No prejudice, no arrogance, no narrow-mindedness, no misanthropy or national hatred, the traces of which, even in the purest systems of Jewish and heathen morality, were so abundantly at hand,—none of all these defile the sublime code of Christianity. He who will walk holily and unblamably, who is concerned to always maintain a conscience void of offence towards God and man, he who will be happy in the practice of virtue, finds here the path for his feet delineated with infallible marks. No calumny nor malevolence has ever been able to impute a blemish to this model of the highest perfection ; it is the law of God and nature itself ; it is the perfect law of the Lord ! And these precepts, my beloved, have not the tone of cold, proud philosophy, obscure, abstract, always magisterial ; no ! they come from the heart, and they speak to the heart ; they all, all resolve themselves in a word of heavenly sound and heavenly signification, — in the one word *love* ! Love to God and love to men, this is the fulfilling of the whole law ; this is the universal fundamental principle of morality, so anxiously sought by the wise of all ages, so easily

found by him who was in the bosom of the Father, for God is love! Or do you perhaps imagine that the requirements and instructions of the gospel are only adapted to work in a small sphere, commendable perhaps for families, but contracted, and powerless to enlighten and to direct the interests and passions of States and societies; you are mistaken! The happiness of the world depends on the performance of them, and the neglect of them casts nations as well as houses and families into abasement and misery! What examples of it have we seen in our days; and how illustrious is the testimony publicly given in honor of the gospel by the most powerful monarchs of Europe: that they know no more effectual means to insure the happiness of their people, to insure the quiet of the world and permanent peace to it, than to erect a common Christian alliance, and to promise and adjure each other to accept the fundamental principles of the gospel as the rule of their actions!<sup>1</sup>

Need I finally speak of the prospects of the gospel, in order to make you acknowledge the inestimableness of the treasure contained in it?

However charming may be the prospect which prosperity and abundance and fulfilment of our earthly wishes offer us over the course of our present life, it always terminates, however, on a dark and dismal background, from which we turn our eyes away with shuddering, and yet towards which we can never cease to continually turn them anew. Could we take a view beyond the gloomy back-

<sup>1</sup> This sermon was delivered in the year 1816.

ground of death, saw we on the other side of the grave new life, a new fatherland, new relations, new enjoyments, then first could we perform this our short journey of life without solicitude and with gladness ; without constantly looking back at the enemy that everywhere closely pursues us to strike us down unexpectedly, and who, as long as he still spares us, snatches away now this, then that one of our dear companions and fellow-travellers. Where do you find that treasure of tranquillity, of consolation, of joy, as in the gospel ? The gospel is immortality,—is more than immortality, is hope of salvation ! What the philosopher conjectures, and with exertion of the noblest powers of mind, along an obscure way of profound reasoning, hardly carries to the point of probability, whilst another, styling himself a still greater philosopher, overthrows all his fundamental principles,—what the virtuous of all ages only dared wish,—for which the necessity of virtuous souls constantly longed,—that the gospel places, and the gospel alone, in the clearness of meridian day. Certainly, to be able to believe, without doubt, that the inhabitant of this cold, lifeless clod still lives, hovering around in a new sphere, though by none ever seen ; or that this dust, that moulders and blows away, is the seed of a new and celestial planting ; or, what seems to transcend all belief, that a life, defiled and dishonored by us, thousands and thousands of times forfeited, shall not be taken from us, but the punishment of death be revoked and abolished ;—for this no mere inferences, no imposing speculations of the

intellect were sufficient. An ambassador from heaven must on the part of God make it known to us ; He who was himself the resurrection and the life must assure us of it ; he must by his death overcome death, and, coming forth from the grave, publicly triumph over that bitterest of our foes !

These, my beloved, are the treasures contained in the knowledge, in the requirements and promises of the gospel, unfolded to you in few particulars ; for he who would speak of them as they merit, would find no end to his discourse. Certainly no treasures of gold or silver, of pearls or precious stones. But should these last be the only treasures laid up for us ? Should we only be able to be rich as to the body, to clothe us, to feed, to adorn, to satisfy with sensual enjoyment ? and should that better part of us, without which we are no more than the beasts of the field, be unable to have possessions, in order to adorn, to ennoble, or to refresh it with pure pleasures ? Yes ! there are spiritual as well as corporeal treasures ; and the kingdoms of the earth contain none greater or better than those which the kingdom of heaven reserves for us. Let us place them for a moment beside each other, that the instruction of our Lord in these parables may still more appear to us to be truth and wisdom.

The kingdom of heaven is like a treasure found ; it is like a precious stone, whose value cannot be reckoned. What does this signify, *is like* ? Certainly, that both are at least of equal value ; that the possession of the one need not yield to that of the other. And how do you regard these utter-

ances, my hearers? Is it not so: as imagery, as poetic or rhetoric flowers, as fine sayings, perhaps as Oriental hyperbole?

Yes! evangelical truth, with its promises and expectations, is a great benefit; we should not willingly miss it. But yet to have abundance of money and property, with all the distinction attached to the condition of the rich, who do or omit what they please, need stand in awe of none, and whose wishes are anticipated by all; this is surely more desirable, more attractive. The former is common to so many, to almost all; but the latter is a peculiar privilege, enjoyed by only a few highly favored ones. The man who explains to me the mysteries of God's kingdom, and offers its blessings, is welcome to me; but he who should say: Go with me; in yonder field lies a treasure concealed; we will descend into the hidden depository and carry away with us whole loads of gold and silver!—he who should speak thus, and do what he said, would surely bring me more joyful tidings, should find me readier to do for it what he required, and to perform the conditions which he imposed, though they should be above measure hard and heavy. Let us then rather make no comparisons; let us not detract from the value of the heavenly blessings; but as long as we are on earth, the earthly will profit us more. Such is the language of the world; not that of the worst and vilest of the world, but of those who, even above others, call themselves rational, call themselves men who understand their interest. Let us then see, from near by, wherein consists that great

value of earthly treasures, and whether they deserve to be so highly extolled.

First, we can possess them, without having any enjoyment from them ; for we lack appetite or health, or a hidden grief gnaws at our heart, or we can obtain everything besides the very one that is the object of our most fervent desire, and, in the midst of luxury and plenty, we see and feel ourselves poor ! Secondly, they who possess them have generally the least enjoyment from them. Follow in your thoughts the number of the rich, and judge if your experience does not confirm this. Here, the heart is closed by covetousness, and the man misses as well what he has as what he has not. There, the desire is the more inflamed by the possession, and the man spares through fear of not yet having enough. Yonder men loathe their enjoyments, that can be too easily obtained, and find no relish in all the things on account of which alone others would desire to be rich. Or has a man, thirdly, the rare fortune to be with the possession also susceptible of the enjoyment, oh, on what a perilous, slippery path is he then placed, to surrender himself to intemperance and licentiousness ; to live only for pleasure and sensuality, and to make of his belly a God ; to see all good impressions choked amid the weeds of fleshly lust ! Finally, earthly treasures profit us least when we most need profit from them. When we lie stretched on a painful sick-bed, when domestic affliction pierces our heart, when our dearest pledges are torn from us, when death looks in at our windows, — what are



then gold and precious stones in our eyes, since we envy the lot of the poor day-laborer, who, with sound limbs, enjoys the precious light of life, and has no care save for his daily bread? In one word, could we go round to every dwelling, and spy the inside of the families, to see where the greatest serenity, contentment, the greatest and best enjoyment of life were found, would it indeed be in the mansions of the rich where we should see it? The response to this question I leave, my hearers, to yourselves.

Do you think that I have too greatly detracted from the value of earthly riches? it is because their value is generally too highly extolled and exaggerated. Let him on whom they are bestowed by the hand of God, or who gathers them as the fruits of his honest industry, enjoy thankfully what he can or may enjoy of them, and strive above all to be also rich in God! But *he* serves Mammon, whose thoughts and desires, whose restless chase and endeavor, are simply to gather money and property; him I denominate a poor, unhappy slave!

Fix now your eyes on the treasures of the heavenly kingdom, righteousness, peace, and joy in the Holy Ghost; knowledge, virtue, and blessedness through Jesus Christ! Consider what enjoyment you can have from those blessings, in youth and old age, in occupation and rest, in joy and sorrow, in life and death! Does there indeed lie concealed in the bowels of the earth, or in the depths of the sea, a treasure that is to be esteemed above this, that is to be placed in competition with this? Where is

the jewel, though destined to adorn the crown or sceptre of a monarch, that can be sold so dear, for which so much is to be demanded? Oh happy they who have found that heavenly treasure, that celestial pearl! No lack nor care have they any more to fear; all their wants, the purest desires of their souls, shall be supplied and satisfied. Seek that treasure, that pearl, my beloved; though they should cost you gold and pearls, you could not pay too high a price for them! But they lie before you; and at your request they will certainly become yours, from Him who in his Son will bestow on you the entire riches of his love and deity! Seek that treasure, that pearl; for you cannot dispense with them. Earthly treasures you can dispense with; many are without them, and are happy in moderate, and even in straitened circumstances. Earthly treasures we must leave behind, when we all, equally poor and naked, sink in the dark grave. But the blessings of God's kingdom we cannot dispense with; however we may conceal it from ourselves and others, disguise and endeavor to forget it in the diversions of the world, we cannot be without them without becoming wretched and miserable. What a life is it never to think of God, not to thank him for his benefits, never to dare descend into one's own heart, without peace of mind, in fear of death and eternity! What a life, on the contrary, to live in nearness to the heavenly Father, reverently to follow the course of his love, to lose one's self in the riches of his compassions in Christ Jesus! cheerful, genial, as an honor to society, as a

blessing to humanity ; tranquil in God, whatever the fickleness of the world may produce, and on the approach of the dying hour laying himself down confidently, like the wearied traveller on his couch, awaiting a joyful morning ! This is to be rich ; this is to possess treasures ! What worldly good can be compared with this ? This is the kingdom of heaven, my beloved, revealed and founded by Jesus ; this is the gospel of salvation ! Esteem yourselves, then, rich and happy when you have found it, and, whatever befall you, never complain of your lot. Esteem yourselves rich and happy with such a gospel ; what can you not dispense with having such a possession ? what can you not bear for such a recompense ? And what you now enjoy is only a faint foretaste of what shall be granted you from the full riches of your Lord, when his kingdom shall be revealed in glory ! Amen.

## SERMON II.

THE RAISING OF THE YOUNG MAN AT  
NAIN.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak: and he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. — LUKE vii. 11-16.

THERE is between the deeds of Jesus, during his walk on earth, and the works of God, who sent him, a certain unmistakable feature of resemblance; such as that between the Heavenly Father and the only begotten Son must naturally be. As soon as we cast our eye on any part of the extensive creation, our attention is at once arrested by one or other perfection of the great Creator, shining forth therein; but on each renewed contemplation we find more and successively more of these perfections revealed in every object. Where we first noticed only beauty, we presently find also just placing, afterwards utility, matchless skill; till wisdom, good-

ness, and power, uniting before our enraptured contemplation, wholly penetrate us with the idea of endless magnificence. Not otherwise is it with us, my hearers, when we fix our attention on all that Jesus performed in this world. Every attentive person presently sees, in each of his acts, now a trait of his heavenly character, then a wise and sublime design, presently an evidence of his incomparable greatness, or a preparation of successively more momentous events, a brilliant development of the hidden purpose of his mission. And when all this has been step by step disclosed to us, and we now think we know and penetrate all the designs and all the attributes of his deeds, there still remains, for every renewed meditation, more to be noticed and more to be admired ! Let no one think that this is boasting, or a consequence of foolish prepossession. No, let us carefully observe every one of Jesus' acts ; let us endeavor to penetrate his meaning and to read his heart ; let us follow him thus on his walk, from the time that he humbly and beneficently began his course, till he painfully but gloriously finished it ; and at each successive step it will become clearer to us that he who had seen him had also seen the Father, that God can be known in the face of his Son !

We have now before us one of the most momentous acts of Jesus during his prophetic mission,— the raising of a dead man, who was the only son of a widow. And who does not at once see therein the expanded and sublime philanthropy of our compassionate Saviour? Who not the unlimited power

with which he was invested? Who not the confirmation of the glorious title which he gave himself, that he was the resurrection and the life? Who, finally, recognizes not in this philanthropic, mighty conqueror of death and the grave, the only and sufficient Redeemer of mankind? These particulars I would in this hour briefly unfold to you, after having with few words illustrated the narrative of the event.

Thou, Lord Jesus, Son and image of him whom we adore as our God and our Father, give us to understand and to feel something of thy heavenly mind, that we, revering thee, and believing in thee, may thus also, as thou hast promised thy friends, be raised up by thee at the last day. Amen!

I. I must then, in the *first place*, explain in few words the account of the occurrence; if it may be called explanation, that I briefly mention some small particulars passed over by the evangelist; unfold somewhat more fully others, only just touched on by him; and place you and myself in that frame of mind which the nature of this affecting occurrence, and the simple, beautiful style of Luke, must cause to be produced in us.

In the province of Galilee, not far from the celebrated Tabor, at the foot of the little Hermon, lay the small city Nain, in whose vicinity the miracle was performed, which we are now going to contemplate together. Thither Jesus had directed his steps from Capernaum, where, the day before, without touching him, or even seeing him, he had, by the single word of his will, healed the servant of a

Roman centurion of a mortal sickness. This occurrence had made a deep impression of amazement and interest in the wonder-working prophet ; and it was therefore not strange, when he was, the day following, seen withdrawing with his disciples from the city, that besides these also *much people went with him.*

I seem to see this numerous company proceeding in a stately manner through the magnificent district. Jesus is accessible to each, affable to all. Now he converses with his disciples ; then he answers the questions of some from among the multitude ; and, when these are of particular moment, or are brought to him in the name of many, he beckons to them to keep silence, or commands all to be seated around him, and, standing in their midst, he speaks to them of the things of his kingdom.

Thus slowly advancing, they were not far from the gate of Nain, when they were met by another multitude from the city. From the profound stillness and dejection that reigned among them, and from the lamentations of some, it was quickly perceived that they accompanied a funeral procession. Presently the bier was also seen, and the dead lying thereon, and beside it a disconsolate woman, whose profound grief seemed to break the hearts of all present. Inquiry was made, and it was soon ascertained that the dead *was an only son of his mother,* and that the mother was *a widow.* What an affecting death. An only child of his mother, in whom were united all her worldly prospects of joy and pleasure, and with whom she had lost all ! Of this

I say no more ; the unutterable woe and oppression of the maternal heart can be expressed by no language ! And this mother was a *widow*. She had no husband to comfort her ; the last of love's tenderest ties had now been severed, and she must survive all her grief ! The child, that must be to her at once husband and son, the stay of her declining years, perhaps her only security against an indigent old age, she accompanied with her tears to the grave ; and cherished, it may be, the secret wish that soon the same earth might cover her and her darling !

It will not now surprise you, my hearers, that there was so great a multitude out of the city with her. For we must confess, to the honor of our nature, that sensibility and sympathy can yet warm our bosom, and that often the loud laughter of joy has less attraction for us than to shed tears with the unhappy. But we may also safely conclude from this general mourning that both mother and son were numbered among the virtuous of the city ; for had the widow been a degenerate mother, or the son a base child, his corpse would have been borne to the grave unattended and unlamented !

Thus far have I been able, my hearers, by amplification, or unfolding, to bring the account of Luke somewhat nearer to your imagination. But now that the evangelist is going to exhibit to us Jesus in the midst of this multitude, beside the funeral bier, between the mother and the dead, — what he, the only Jesus, felt and performed by it, and how he, by the utterance of a few words, converted this scene



of affliction and mourning into a spectacle of amazement and rapture, — now, I feel that courage and strength fail me, and that nothing else is left for me than to give you a more vivid conception of the beauty, the force, the majesty, of the words employed by Luke.

Or can I draw the deep and hearty feeling which penetrated the soul of Jesus, at the sight of the disconsolate mother, more emphatically and visibly than with these words: *and when the Lord saw her, he had compassion on her?* or, according to the letter of the original, *he felt his bowels yearn over her!* He, the Lord! in whose human feelings even shone forth in an inexpressible manner that he was the Lord of glory! Shall I drown in a flood of many others the two words, *weep not*, which he addressed to the woman, being the only ones which he now would and could utter? Yes, could I portray with what an expression of countenance and bearing he approached her, with what a deeply moved tone of tenderness and comfort, inspiring faith and confidence, he uttered this *weep not*, then certainly you would not impute it to me for evil, if I knew how to say much on this little. But the disciples themselves, who saw and heard him, never ventured to give us a description of all this; and let then the knowledge thereof be reserved for us, till we also shall see him in the midst of his friends and redeemed!

If the description of how Jesus was affected at the sight of the heart-breaking sorrow of the mother is inimitable in the expression of feeling and truth,

not less so is the majesty with which the miracle is related. *And he came*, thus we read, *and touched the bier*: the bearers understood that signal, and stood reverently still; for that the great prophet, who otherwise meddled with no one's affairs, and let the dead bury their dead, in such a mysterious, imperative manner touched the funeral bier, — this of itself excited a dark presentiment that something wonderful would happen, that perhaps the spirit and power of Elias would manifest themselves in him!

*Young man, I say unto thee, Arise!* Imagine these words uttered, as alone the Son and the image of God could utter them! As he must have uttered them at the moment that the thought, *I am the resurrection and the life*, filled his whole soul. *Young man, I say unto thee, Arise!* What mysterious words: thou dead, I command thee, live! But still more wonderful, the dead hears that voice and revives! The fettered animal spirits are again loosened; the heart beats, the coagulated blood again flows; the color returns to the cheeks, the soul to its forsaken habitation; and the dead, but now reviving, sits up, raised up by the hand of Jesus! Who is he, pray, whose voice sounds even into the kingdom of the dead? And this was no imagination, no illusion of the senses. The young man presently showed the most evident signs of life, and *began to speak*. God's spirit, my hearers, communicates to us in his Word no particulars of mere curiosity. How gladly would we otherwise know the first stammering words of the young man, awak-

ing on a death-bier, amid the concomitants of a funeral solemnity, and at the hand of Jesus! How gladly should we see this, and the sweet confusion of his senses, and the affecting surprise of the mother, described by the pen of a Luke! Perhaps we shall feel something of all this when we also, at the last of the days, shall awake from the sleep of death, and see our brethren arise beside us!

One more act of silent greatness did Jesus add to the preceding miracle. He himself conducted the young man from the bier to his mother. The evangelist says: *he gave him to his mother.* Certainly, she now received her child from Jesus, as a gift from his hand! That she did not speak, that transport held her tongue fettered, that she, with the youth at her bosom, adoringly fell down before Jesus, and felt more than ever a human tongue will be able to express, Luke needed not to mention. But Jesus also probably did not now speak; great and unspeakable, divine and human sentiments penetrated him; and all his acts, his countenance, his bearing, his silence even was expressive!

What impression this amazing occurrence made on the bystanders is communicated to us at the close of this account. *And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people!* Of many of Jesus' miracles it is mentioned to us that they produced a different effect on different ones of the beholders; and, whilst some regarded the authority of his heavenly mission thereby incontrovertibly established, that others doubted,

contradicted, suspected deceit and sorcery, or could not believe, because they would not believe. But of this miracle we read that it made on all present one and the same impression, of reverential awe and God-glorifying acknowledgment of Jesus' worth and greatness. And indeed all was here so disposed that even the most obstinate Pharisee, at this moment, could not divest himself of these devout sentiments, and was in spite of himself constrained to unite his voice with that of the applauding multitude. In a slow and stately manner, Jesus, with his company, was approaching the city, when suddenly the sight of a funeral procession, the corpse of a young man, a weeping multitude, a sobbing widow, brought them to a stand. They see how Jesus is overtaken and disquieted by sudden emotion; presently his countenance and bearing are restored, and exhibit an inimitable majesty; he commands, and the dead rises up, speaks, and falls into the arms of his mother! No! here could be no collusion; here no deception nor sorcery; here no base design nor illusion of the senses could have place; nor even the suspicion thereof arise in any; *fear seized them all, and they glorified God, saying: A prophet, a great prophet, has arisen among us, and God, who seemed to have forsaken his people, by withholding from us so many ages long his messengers, God has visited his people!* I have felt the more constrained to notice this, because we are now, alas, obliged to confirm the genuineness of such accounts by internal marks of sincerity, and to vindicate even Jesus from the cowardly accusation, as

if he by vain tricks knew how to mislead the multitude. Respecting this I shall not now spend any more words, but at once pass over, to cause you,

II. In the *second place*, to revere, in this marvellous scene, *Jesus, the greatest philanthropist ; Jesus, invested with unlimited power ; Jesus, the resurrection and the life ; Jesus, the Redeemer of mankind.* I shall, however, comprise all this in a narrow compass, and endeavor to bring these scattered traits so near to each other that the unity of the heavenly image be not lost.

To estimate the philanthropy of Jesus, as it shone forth in this occurrence, at its true value, we must contemplate it as having flowed from a sympathizing heart, as practised from noble principles, and as exercised in an inimitable manner.

*And when the Lord saw her, he had compassion on her.* It was, then, the anguish alone of the inconsolable mother, it was Jesus' friendly participation in that anguish, that induced him to work this miracle. At the sight of it his bowels were deeply moved within him, and his emotion became too powerful for him. He therefore turns at once to the woman, and can hardly utter the words, *Weep not ;* and when he had raised the youth up from the bier, he goes towards her, and restores her child to her. Jesus, who knows that all earthly losses are simply separations for a time, that we must contemplate them in the light of the future life, and moderate our grief, cannot, however, bear the idea of seeing a feeble woman, at the grave of her only son, choked with grief ! Jesus, who knows the insignifi-

cance and unworthiness of mortals, and knows that they have justly deserved even the most grievous calamities, is not, however, proof against the tears of maternal anguish. Where he sees them flow, though it must cost him the highest proof of his power, he will stop that flood of tears! What an example of sincere and active sensibility! Woe to him who stops his ears and closes his heart to the unfortunate. Jesus will be his Judge!

To do good is the great vocation of our humanity. To gladden the sorrowful, to deliver the unfortunate out of distress and trouble, to scatter blessings and diffuse happiness around us, and in doing this to be satisfied with the consciousness of doing our duty and the will of God, without aiming at reward or honor from men, — this we call to do good from noble principles; and this is also the striking characteristic of all the good that Jesus performed. Had he by his miracles aimed at bringing himself into esteem and credit, securing fame or wealth, what an entirely different course must he then have pursued. You see him not at the sick-beds of the Jewish magnates, by miraculous cures soliciting remuneration or applause. Who knows how many of them, in the time of his travels, had lost an only or beloved child, which they would gladly, with the half of their treasures, have purchased back from him; yet he passes their dwellings by, and has not even a sign to make them ashamed. But does he see an unfortunate widow, who with her only child has lost all, who now supposes herself forsaken of God and man, and knows no other refuge than the hospitable

grave, whither she attends the precious corpse, presently he feels himself subdued and overcome by commiseration of humanity; he feels an irresistible impulse to set at work all the power granted him, and rather to loosen the bands of death than do violence to his inward feeling for the holiest ties of nature! This, my beloved, I call doing good from noble principles!

And would you see your admiration of his love rise still higher; behold, then, in what a silent and sublime manner he exercises his beneficence. The account of Luke is, in the representation of this, beautiful and inimitable. How little does Jesus say; how he does all that he does without ostentation and without preparation! *Weep not*, is all that he says to the mother, and he tells her not what will happen. He demands not that the bearers stand still, but *touches the bier*. The entire miracle consists in the words: *Young man, arise!* He raises him up, leads him to his mother, and therewith hastens away, to avoid all adulation and all thanks. Thus, thus, must we be philanthropic, to secure approbation with God!

But the Saviour felt not only the mother's grief; in her joy he would also share, and enjoy her look of transport. Therefore he himself restored her son to her, as an evidence that he had raised him up for her sake, and in order to lay upon her an eternal obligation. Who does not gratefully acknowledge the value of this participation of our Redeemer in the suffering and in the joy of his brethren? Surely, we have a merciful High Priest! He feels all <sup>the</sup> <sub>anted</sub>

burdens of the oppressed heart ; he delights in the gladness of every one of his redeemed ; and we bear, as Christians, the name of the greatest philanthropist.

When we thus, my hearers, pay our homage to the goodness and philanthropy of Jesus, we must at the same time raise our respect for him higher ; for the raising of a dead man is a benefit that far transcends human ability, and we must thus with reverence notice here the *unlimited power granted him*.

I speak with premeditation of the unlimited power granted him, and not of his divine omnipotence. For though for the performance of wonders such as Jesus did, no less power were required than that of the Creator of entire nature, we know that the Almighty often exercised this miraculous power through men ; and at *their* word, by *their* intervention, allowed the most amazing signs to occur ; so that formerly Zarephath and Shunem were witnesses of the same astounding miracle as Nain and Bethany. And this was, also the effect that it had on the bystanders. They said not, God has appeared in our midst ; but, *A great prophet is risen up among us, and God hath visited his people*.

We should however mistake, my hearers, if we should hence conclude that Jesus, in the performance of his miracles, did not show himself as more and higher than prophet and messenger of his heavenly Father. For the prophets ascribed not to themselves such a power as Jesus ascribed to himself ; and if they also performed miracles, they did it not as <sup>Jesus</sup> <sub>man</sub> did. Who of those ancient men of God ever



said of himself, *Before Abraham was, I am*, or styled himself *greater than Solomon*? Read their oracles; with what a timid scrupulousness do you find the words, *Thus hath the Lord spoken unto me, Thus saith Jehovah, the God of Israel*, repeated at the beginning and the end of each sentence. Whilst Jesus represented himself as having with his doctrine descended from heaven, and whose authoritative declaration, *Verily, I say unto you*, must cause all doubting to cease. None of the prophets ever presumed *to forgive sin*; and though their confidence in God and their love to God had no limits, they did not, however, call Him *their own Father*, nor say, *My Father worketh hitherto, and I work; I and my Father are one*. If, then, miracles must serve to confirm the authority of the miracle-worker, and to make it for every one undeniable that he was what he professed to be, can we deny that the miracles of Jesus stand in inseparable connection with the incomprehensible dignity of his person, and the unlimited power attached thereto?

And to this corresponds also the manner in which he performed these acts of heavenly authority; so as they were not performed by any of the earlier messengers of God, not even by a Moses, nor an Elias. Compare the raising of the widow's child at Zarephath, — for that of the son of the Shunamite by Elisha can still less come into consideration here, — compare this greatest of Elijah's miracles with what you see take place at Nain, and you will see that they, as evidences of power and authority granted

to a man, cannot be compared with one another. Elijah shuts himself up with the dead, prays fervently, stretches himself upon the corpse, till he finally perceives life returning into it. But Jesus speaks and acts as the Almighty God himself, visibly walking about on earth, would have spoken and acted. He prays not, but he himself commands ; he awaits no higher influence, but he resolves and does what wells up from his heart. As he commands the woman that she shall cease her weeping, so he commands also the dead that he shall arise ; and as the bearers obey his signal, the dead also obeys his command ! Everything is astonished, amazed, agitated, because all nature reveres him, and death and life are at his service ! I admit he did not always perform his miracles in such a sublime and majestic manner, because the multitude could not endure that heavenly splendor, and he had a career of humiliation to finish. But here it is as if he, surprised and overcome by the tenderest affection, shows himself wholly as he is, and sets aside all other considerations, in order simply to help and to deliver, as God alone, as alone the Son of God can help and deliver.

The Son of God ; yes, my beloved, it is this to which we must adhere when we would in any measure represent to ourselves that union of the divine and human which manifested itself so resplendently but mysteriously in Jesus. And should we then esteem the servant equal with the Son ? Let then the Son have received all his power from the Father, and without the Father be able to do nothing ; yet

he as Son commands in the great paternal house, and all things are for the Father's sake subject to him. Dispenser of the paternal favors, heir and partaker of the paternal honor, he is the effulgence of the Father's glory, and the express image of his person! <sup>1</sup>

But if this miracle is important to us, in order to assure us of the divine dignity of our Saviour, it is not less so, when we bring it into connection with the hope of our future resurrection, and so revere in it Jesus as *the resurrection and the life*.

*I am the resurrection and the life.* This remarkable saying of Jesus himself became still more so by that which he subjoined to it: *he that believeth in me, though he were dead, yet shall he live*; and became so most of all by the occasion on which he uttered it, for he was then on his way to raise Lazarus his friend! We may not, then, overlook the connection that there is between Jesus' miraculous raising of the dead and his consolatory promise: he that cometh to me and believeth in me, *I will raise him up at the last day*.

The belief of a blessed immortality is, according to the entire doctrine of Jesus and his apostles, most closely connected with the belief of a future resurrection. The comfort of the gospel is not satisfied in translating us into an unknown kingdom of spirits; but promises us also that we shall live again, and that the marvellous structure of the human body is therefore alone destroyed and dissolved, that it, enriched with new, and to us unknown, perfec-

<sup>1</sup> *Zelfstandigheid*, — self-existence.

tions, may rise again as from its ashes, and awake to immortality and glory! This doctrine was the soul of Jesus' entire preaching, on which he fixed all the prospects of his attendants and disciples, and for which he required of them that they should be faithful to him even unto death. And the announcer of this doctrine not only confirms his heavenly authority by other amazing signs, he not only recalls the sick to health, but also the dead to life, and thus shows himself possessed of power to wrest from the grave its prey. Shall we refuse belief to *this Prophet*, when he reveals to us *this doctrine*, in order to acknowledge no other authority than that of our shallow penetration? No, we impose silence on the presumptuous reflections of our deceptive intellect. We revere the wonders of God's counsel, brought to light by Jesus, and say to him: Yes, Jesus, *thou art the resurrection and the life!*

Yet we need not dissemble it, that the belief of our future resurrection is a great belief; and that the possibility of a resurrection of this body, when we at the same time endeavor to represent to ourselves the manner of it, appears to us doubtful, and wellnigh inconceivable. But how much is there in the natural and moral kingdom of God that seems to us impossible and inconceivable! To somewhat assist us, however, even in this, God has by his envoys caused the dead to be recalled to life; and all who, at their bidding, above all, they who arose from the dead at the voice of Jesus, stand as so many proofs of the possibility of our resurrection. It is true, the bodies of those dead had not yet passed

into a state of putrefaction and dissolution ; but the spark of life was however extinguished, and the whole animal economy had been brought into that state of which the putrefaction and dissolution must be the inevitable consequence. In our view it may differ to cause such a corpse, or one whose parts are already mouldered or dispersed, scattered hither and thither, or mingled with others, to revive ; before the will and the power of God this difference vanishes, and the same voice of Jesus, that said to the young man, *Arise!* can also collect the dust that has been scattered for ages, and cause man to rise again from his ashes. Yes, Jesus, *thou art the resurrection and the life.* Did this appear here at Nain, and afterwards at Capernaum and Bethany ; so shall it also appear at the last of the days, when all graves shall be opened, and the trump of the archangel shall vibrate through the air, to assemble us before the tribunal of thee, our Lord !

When we now, my hearers, combine the three particulars already developed : that Jesus possessed an unbounded love to men ; that Jesus was invested with unlimited power ; that even death and the grave were subject to him ; does not then the fourth, *that he was the Redeemer of men,* naturally and of itself flow from thence ? I might communicate to you much respecting this, and much that is important ; but I shall continue to study the same brevity, and shall at the same time conclude the consideration of this last particular with certain admonitions and exhortations applicable thereto.

The truth that Jesus Christ has reconciled us to

God, procured the forgiveness of our sins, and become to us a cause of eternal blessedness, — this truth, and faith in the same, rest principally on the contemplation of his death, and on the utterances of the envoys furnished by him and filled with his Spirit, who have infallibly pointed out to us the immovable connection between that death and the salvation of mankind. But these proofs I may not now enumerate, and I must only enable you to feel how much strength they receive from an attentive and serious consideration of what Jesus, before he poured out his soul in this death, manifested of his will, power, and character. Yes, thus to offer himself as a voluntary sacrifice for the guilty, required a matchless philanthropy. But can you conceive of it as more fervent, purer, and more heavenly, than we have been permitted to admire it in Jesus? To make all mankind happy, and to exclude none from that blessing save him who by wilful blindness excludes himself; to found, to govern, to defend an entire kingdom of virtue and happiness over the whole earth, and to form every one of its citizens for heaven; — where do we find the limits of the power and greatness required for the execution of such a plan? But he, who here below, going about in the form of a servant, was already invested with such marvellous power, what must not his majesty and glory be, now that he as Lord and King is seated at the right hand of his Father in the heavens! If the Son of the eternal Father was so full of love for guilty and lost mortals, so greatly concerned in their grief, and so ready to help and

gladden them, can we then doubt whether the Father also loves mankind, and will bestow eternal life on the redeemed of his Son ?

And here, my beloved, here, yet another thought arises in my mind. Why were, I pray, all the wonders of Jesus' benefits shown to the unfortunate, cures of sicknesses and diseases, that threatened or made miserable the life of the sufferers? Might he not also have designed thereby to show that there was no grief or pain from which he could not deliver? That, whatever consequences also flowed from the wretched state of sin, he could remove and cure them all? That he who could say to the paralytic, *Take up thy bed, and walk*, had also power to say to him, *Be of good cheer, thy sins are forgiven thee?*

And if we may suspect this design in the restoration of the sick, how much more in the raising of the dead. Death was the punishment threatened in the morning of the world against sin, and executed with inexorable severity. Death is the image of all calamities and miseries which are the consequences of God's lost favor, as the whole idea of felicity and salvation is comprised in the one word *life*. If, then, Jesus had power to unloose the bands of death; to snatch from him, who had the power of death, his prey, and to bestow again on the deceased the lost and forfeited life; can we then doubt whether he is the Redeemer, who saves us from our sins; who cancelled for us the sentence of death, and, having nailed the handwriting of our sins to his cross, was raised from the dead for

us, that we should live and reign with him forever?

If we, then, my brethren and sisters, have such a merciful and faithful High Priest, in the things that pertain to God, to expiate the sins of the world, let us, with humble acknowledgment of the privilege conferred on us, as his zealous followers and friends, cherish love for his great amiability; pay respect and homage to his heavenly greatness; reverently confide in his grace and redemption, rejoicing in the hope of salvation, in the day of the revelation of his coming. But for this it is not enough that we, like the multitude of his contemporaries, glorify God with our lips, who hath also for us raised up such a great prophet. If we devote not our hearts undividedly to him, for our deficiencies and transgressions seek in the inward emotions of his pity pardon and remission, and invoke his miraculous power to cleanse our hearts, to renew them, and to excite in us a new life of faith and thankfulness; if we seek and hope for less than this from him, then will the impression, which we now perhaps feel of his worth and divinity, soon pass away; and whilst we, amid the cares or diversions of the world, forget and disown him, death will perhaps overtake us, and unexpectedly put an end to this time of forbearance and preparation! We are all indeed approaching that boundary of our earthly life, and no one knows how many or few paces he is still distant from it! Even the youth we see lying on the funeral bier, and borne to the grave by them whom he hoped to survive many years. The



mother laments as well her son as the child his parents ; and no youth nor vigor avails, when the hour of our citation strikes. Let it then strike earlier or later, arrive unexpectedly or longer foreseen, if we have loved Jesus and known him in the power of his coming, he will also be with his grace and consolation near us in the fearful conflict of death ; his angel shall watch over our dust, and he will raise us up at the last day. Oh, joyful assurance, with which we can tranquilly enter this dark valley, and receive with resignation the parting kiss of our dearest pledges, in the hope of a blissful reunion ! Or if we have already seen them go before us, and bedewed their precious remains with our tears, with what a brightened eye can we gaze after them, hoping to receive them, once and forever, from the hand of Jesus !

Merciful and faithful High Priest of our profession, initiate us into this lively and infallible hope ! Sprinkle us to this end with thy precious blood, the blood of the better covenant ; and dwell in us with thy spirit, the spirit of love and of mercy, that shall rejoice against judgment ! Amen.

## SERMON III.

## COMPLETE REDEMPTION IN JESUS CHRIST.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. — 1 Cor. i. 30.

It is my purpose to address you this morning on a subject which is at all times and even above all others worthy of our attentive consideration and serious reflection, but now especially deserves to occupy us, as the customary passion-preaching will be resumed among us this evening, from which it will appear, in a number of striking and affecting particulars, how much it cost the great sufferer to redeem us from the guilt and punishment of sin, when he became obedient to his Father, even to the death of the cross. I will therefore speak to you on the greatness and value of the merits of Jesus in relation to the human race, and our obligation thence arising to the eternal Father, who gave his Son for us. Let us prepare ourselves for this meditation by humble and filial

## PRAYER.

Father in heaven! Father of all thy creatures!  
Father in Christ Jesus of all who confess his name  
and who are disposed to serve thee in uprightness

of heart! We appear before thee with humble thanksgiving for all the good which we have again received from thee, of which all the days of our life, and also the week which we have been permitted to bring to a close, bear witness; we are less than all the mercies and all the truth which thou showest unto us. Thy favor reacheth unto heaven, therefore the children of men take refuge under the shadow of thy wings. But of all thy gifts and favors this is the greatest, that Thou hast given thy Son for us, that whosoever believeth in him should not perish, but have everlasting life. That thou didst send him into the world, not only by his doctrine and his walk to be the light of the world, but also to make atonement for our sins by his blood; to fill by his sufferings and death the chasm which separated the fallen posterity of Adam from thee; to give us again an interest in thy forfeited favor; and to be for us all that we need for time and eternity, in order that we may enjoy tranquillity, comfort, and happiness. We shall now again continue, in our religious gatherings, to employ our minds with the history of his last hours, when he was led as a lamb to the slaughter, to take away the sins of the world. Oh, that these meditations may be to us all sacred and precious! that they may, however oft repeated, be to us ever welcome and ever new, that we may never grow weary of following him constantly from step to step on his way to Golgotha, where he offered to thee the oblation of the most perfect obedience for our eternal salvation.

To this end impress on our hearts what we should be without him, the only Saviour; what we are and can become through him, who of thee is made unto us wisdom and righteousness and sanctification and redemption. On these things would we meditate at this time; may our meditation be acceptable to thee, and prove a rich blessing to us all! Grant us now the influence of thy Holy Spirit, that speaker and hearers may be animated by the same, and the congregation receive the word in meekness and fear, to the exciting of sincere desires after thy salvation, to the strengthening and confirmation of the faith of all who love thee and thy Son in sincerity. Our Father, etc.

This first chapter of Paul's First Epistle to the Corinthians may also be numbered among the examples of the unfettered style which the apostle for the most part employs in the writing of his Epistles; in which the ideas follow each other, as the one flows out of the other, without a plan formed according to the rules of art, or a premeditated linking together of the subjects to be presented. So we hear him, after having condemned as unchristian the factions which had arisen in the Corinthian church, speak of his call to preach the gospel, with the laying aside of all human wisdom; intending by this the embellishment, the ostentation, and the subtilty of the rhetoric which prevailed at that time among the Greeks. This gives him occasion for that beautiful contrast between wisdom and folly, strength and weakness, as they appear to God

or to men ; in order to vindicate by this means the simplicity of his gospel preaching as that by which the vanity of all human science and power must be exposed. This leads him to cast his eye again on the external condition of the Corinthian church, the greatest part of whom excelled neither in knowledge nor in power or wealth ; wherefore they could not glory nor ascribe it to their own worthiness, but must render the thanks to God alone, that they had been made partakers of all the benefits procured by Christ. Which last the Apostle thus expresses in my text: *Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

I have selected this text, in order to discourse to you respecting Jesus as the divinely given, complete, and sufficient Redeemer of mankind, in whom we possess all that we need for our moral perfection and our blessedness.

I. For this purpose I will, *first*, in pursuance of the words of the text, exhibit to you the great benefits which God has bestowed on us in and through Jesus ;

II. Endeavor, *in the second place*, to show that we need nothing more, but also nothing less than these, for our moral perfection and felicity ;

III. In order, *finally*, with few words, to excite you to gratitude to God, to whom we are indebted for this most transcendent of all the manifestations of his favor.

I. In the words of the text what first of all

strikes us is the brevity and energy of the apostolic mode of speech in the expression, *Of Him are ye in Christ Jesus*. Do you inquire of certain modern expositors the meaning of these words, they will tell you that they signify: by the favor of God you are instructed in the doctrines of Christianity; and thus for a sublime and emphatic utterance, they substitute a phrase faint, general, and of far too little significance. *To be in Christ* is an expression that is very common to Paul, and indicates such a union of believers with Christ, as by which all that is his has also, as it were, become theirs, and they, as he elsewhere expresses it, have died, are risen and glorified with him. The intimate and undivided community of all, that Jesus, by his coming into the world, by his sufferings and exaltation, has procured, is therefore intimated by it in a manner that must lose in propriety and force by every other formula of expression. Do you now ask to what it is due that the believers in Corinth and elsewhere enjoyed this most extensive participation in the merits of Jesus? The Apostle tells us again, with very comprehensive brevity: it is *of Him, of God!* by which not only is all personal worth on the part of man excluded, but, as water wells up from a fountain, so also to God's gracious appointment alone is ascribed the application of all the salvation procured by Jesus. So much, my hearers, is included in the words: *Of Him are ye in Christ Jesus*.

The Apostle, now so entirely filled with the high and divine value of his gospel preaching, cannot

make mention of the privilege of being *in Christ Jesus*, without expatiating on the greatness of this privilege, and more fully indicating what is included in it: *who*, he continues, namely, Christ Jesus, *is made of God unto us wisdom, and righteousness, and sanctification, and redemption*. We find here four words employed: *wisdom, righteousness, sanctification, and redemption*, whose literal signification we must first limit, in order afterward to examine how Jesus is made all this to us of God.

First, *wisdom*. To this word, used in this chapter, in different senses, according to the different design of the Apostle, we can, in this connection, give no other signification than that of *illumination of the understanding*, not for the acquisition of the knowledge of things pertaining to this life, which cannot here come into consideration, but for the attainment of that which has respect to our relation to God, the knowledge of ourselves and our duty. It is, in a word, Christian, evangelical wisdom, which here alone can be intended by Paul. The word immediately following is *righteousness*, which by some is taken in the sense of the *practice of virtue*. And indeed it must be acknowledged that this interpretation encounters no philological difficulty, as appears from almost all those passages where the same word is rendered by our translators *righteousness* or *justice*. In this place, however, the only appropriate one is that of *pardon of sin, or righteousness before God*; as *sanctification*, that is, the sincere disposition to practise what is good and well-pleasing to God, is mentioned in the third

place. But in what sense must we here understand the word *redemption*, which closes this enumeration? It signifies, properly, deliverance by the payment of a ransom, by which the captive is released from his fetters; by which the slave is again restored to freedom; and seems, in this connection, to be used by the Apostle to designate that all-surpassing measure of blessedness, that high state of felicity, which is the portion of those to whom Jesus is of God made wisdom, righteousness, and sanctification; as if he had said: *and thereby redemption*, deliverance from all misery, and enjoyment of the highest felicity.

Behold, my hearers, what Jesus, according to the plan of divine wisdom and love, has become to all, *who of God are in him*: a cause and means of true illumination of the understanding, of reconciliation and favor with God, of purification of the soul, and by all this of possession of eternal life; such a powerfully operating cause, such an infallible means, as if he were himself *our wisdom, our righteousness, our sanctification, and our redemption*. To this end, therefore, was he sent by the Father into the world, and took upon him the form of a servant. For this purpose did he, the only begotten Son who was in the bosom of the Father, declare God unto us, whom no man had seen or could see.

For this purpose he sojourned among men as the light of the world; by his doctrine and miracles caused the truth to triumph over superstition and error; pointed out to man his high vocation, and



brought life and immortality to light. With this design he became obedient to his Father even unto death, in order by his bitter sufferings and ignominious death to make atonement for our sins by his blood, and by one offering to perfect forever them that are sanctified. For this purpose he procured the Spirit of holiness to form hearts for his temples by faith, by gratitude and love, to purify unto himself a peculiar people zealous of good works. And by thus going about as our heavenly Teacher, by thus standing at the tribunal of God for us, by thus animating us with his own spirit to aid us in our conflict with sins of heart and life, and to make the way of godliness attractive and easy to us; thereby he has redeemed us from destruction and misery, and assigned us our part in the inheritance of the saints in light! What great, what excellent and inestimable benefits has God thus, in and with Jesus, bestowed upon us, and which are comprised in this: that *he of God is made unto us wisdom, righteousness, sanctification, and redemption.*

II. *The second part* of my discourse is designed to show, that we need nothing more, but also nothing less, than these for our perfection and happiness, and thus to cause you to revere in Jesus the divinely given, complete, and sufficient Saviour of mankind.

I know, my hearers, that I speak to sensual men, as well by their body allied to the material as by their soul to the spirit world. Also as sensuous beings we have our necessities; there exists for us pleasure or pain, enjoyment or want, and—why

should we not name it? — happiness or unhappiness. Yet to this happiness, which is inconstant in its nature, dependent on circumstances, subject to vicissitudes, and which must certainly once fail us forever, — to this happiness or unhappiness the benefits procured by Christ stand in no relation save that they exhibit the value or worthlessness thereof, enhance the enjoyment of the former, and render the latter more endurable. Christianity places man on a far more elevated stand-point, and regards him not only as susceptible of more certain and purer pleasures, of which he is not to be deprived by time or chance, the fountain of which arises within himself and flows beyond the grave in a life of immortality, but regards him also as above all other things needing those pleasures and that spiritual bliss, as without them, with all the enjoyment and luxury of the world, unhappy; and ascribes to him no true happiness but that which is inseparably connected with moral perfection and ennobling of the mind. But in order to attain this blessedness, — I need not demonstrate to you now that it is the only true: you are Christians and have often heard it, and have been frequently constrained against your will to acknowledge it, — in order to attain this felicity, you need nothing more than that which Christ Jesus has become for you. Or do you suppose that for its attainment something else or more is required than an enlightened mind, a pacified conscience, and a purified heart? Let your thoughts freely take the entire circuit of your spiritual necessities; demand of yourselves what suffices you

now and forever, as rational beings susceptible of higher enjoyment ; and no other answer can be returned than this, — an enlightened mind, a pacified conscience, and a purified heart !

Jesus Christ *is made to us of God wisdom*. We do not all possess the same mental powers ; we are not all placed in the same situation to improve or enrich them. There are many who by the allotment of their birth, by external circumstances, or by their own capacity, seem to be limited to a contracted measure of knowledge ; but yet there is learning, that lies within the reach of all ; and this is just the most important and indispensable ; it is that, the attainment of which is accompanied with the sweetest satisfaction, and causes the clearest light to arise in the soul. He who is instructed in the school of Jesus, — and in this school all pupils are received, even those who are not admitted into the school of human wisdom, — he who is taught in the school of Jesus, learns there to know God in the sublimest and most amiable, and at the same time in the most simple light, as if the eternal Being descended to the level of each one's capacity. He does not fully comprehend the deep things of God, but he knows what God is and will be for him ; what he must be for God, what God will have him become and be ! He who possesses this knowledge is rich, though he be unlettered and not versed in human science ; he who lacks or contemns this knowledge is poor, though he may have discovered the secrets of nature and calculated the course of the stars ; and even though the disciples of Jesus'

school should, through the conceit of the worldly wise, be denominated *fools and weak*, the Apostle has declared, *The foolishness of God is wiser than men; and the weakness of God is stronger than men: Jesus Christ, and he alone, is made to us of God's wisdom!*

But also *righteousness*, pardon of guilt. A conscience at ease before men is a great treasure, but infinitely greater a conscience at ease before God! Are there those who seem to fear no heavenly Judge of their actions; they are such as are lamentably deceived, whose eyes will too late be opened. The history of mankind in all ages can testify — and thousands of cruel propitiatory and bloody offerings of human victims confirm it — how high a value peace of conscience has for the child of Adam sunk in the guilt of sin. But no penances, however severe, no offerings, how oft soever repeated, can pacify the troubled conscience; and the hope based on mercy cannot banish from the heart the dread of righteous retribution. But Jesus Christ *is made to us of God's righteousness*; he brought with him from heaven the letter of our acquittal from guilt; he preached to us with heavenly authority a forgiving Father in heaven; he himself became security for it with his blood. He himself atoned for our guilt on Golgotha, and the Father accepted that offering of eternal reconciliation, when He raised him from the dead and glorified him at his right hand. Oh most excellent of all privileges! Oh greatest of all benefits, procured for us by Jesus! *He is made to us of God's righteousness! Who shall*

*lay anything to the charge of God's elect? There is therefore now no condemnation to them which are in Christ Jesus!*

*There is no condemnation to them which are in Christ Jesus; so spake the same Apostle; but he immediately adds, who walk not after the flesh, but after the Spirit. And also in an ancient poet we read: with Him is forgiveness, that he may be feared. If, therefore, Jesus would be to us a complete Saviour, he must also be made to us of God sanctification. It is sin which destroys peace of mind; it is the depravity of our nature that makes us unsusceptible of true enjoyment of soul; and its eradication, though only incipient, is the condition of our happiness. Without holiness no man can see God. In all ages teachers of morals have not been wanting who commended virtue, and exhibited the practice of it in all its amiableness and necessity; but their words, however elegant and well chosen, did not penetrate to the heart, and their motives were too weak to overcome the resistance of depravity. There is nothing that can exert that power but faith alone; faith, which the Holy Spirit, whom Jesus also procured, works by the word of the gospel in the heart, and causes to become a living principle of volition and action. That faith kindles a flame of love and gratitude to God and the Redeemer, and refines and purifies the soul; that faith introduces us into a new society, a society of the blessed; that faith constitutes us citizens of heaven, to whom this earth is a foreign land, and whose fatherland is above in the regions*

of light: *Christ Jesus is made to us of God sanctification!*

So much, my hearers, do we owe to Jesus, who *of God are in him*: illumination of the mind, peace of conscience, and purification of the soul. Great and inestimable benefits, even when each is viewed by itself; but he who possesses them combined, what a treasure has fallen to his share! Yea, of him it can in truth be said, that Christ Jesus has also been made to him *redemption*. Raised above the vicissitudes of the world, though he feel the pressure of calamities, his spirit hovers in higher and freer spheres; meditation on his privileges causes him to bathe in a stream of pure pleasure, the fountain of which wells up out of his own heart, and at the end of his earthly course he sees the crown of glory glittering. Surely he to whom Jesus is made of God *wisdom, righteousness, and sanctification*, needs nothing more for his perfection here below, and his felicity hereafter. To him Christ Jesus is also become *redemption!*

Yet however great and excellent this may be, we need nothing less, in order that we may be truly said to be redeemed by Jesus. There subsists between these benefits such an inseparable connection that he who should lack one of them would also be in great measure, if not wholly, deprived of the enjoyment of the others. Deprive the Christian of that which Paul here denominates *wisdom*, and which we, in sound language, should style genuine evangelical knowledge, — knowledge of the Divine Being, as it has been declared unto us by Jesus,

knowledge of the doctrine of grace and of the doctrine of godliness, or, as the Apostle elsewhere expresses it, *light of the knowledge of the glory of God in the face of Jesus Christ*, — and you close to him not only the fountain of his purest pleasures, but you deprive him also of the ground on which rests his hope of forgiveness, and the law of love to God and his neighbor is to him a sealed book. That a quiet conscience before God, produced by the consciousness of acquittal in the divine court, is the most indispensable of all blessings, and that, without this, all that is termed happiness is nothing more than a momentary illusion, a flattering dream, the awaking from which may be terrible, will not be readily denied by any ; and him who should, who imagines that he does not need the righteousness procured by Jesus, we leave to enjoy his sad misconception, but in his supposed rest of soul we desire not to share. Yet this full persuasion of forgiveness, if it were not accompanied by sanctification, if it were not, through faith, the source of sanctification, — what must become of Christian society ? Redeemed ones without thankfulness, beneficiaries without love, children of God without obedience, vice encouraged by impunity ; and hereafter, instead of a Church without spot or wrinkle, a heaven peopled with unclean sinners. *Wisdom, righteousness, sanctification* ; no, not one of them can be dispensed with ! He who would break this beautiful bond would be guilty of laying sacrilegious hands on that which God hath joined together. Oh how happy he to whom Jesus is made all this

of God! He walks in the light of the Lord, in familiarity with his Heavenly Father, whom to know, and Jesus Christ whom he has sent, is to him eternal life. Humbly relying on the grace which has pitied him, a sinner exposed to death, he advances with uplifted head towards eternity and that heaven for an abode in which he here prepares himself by faith, by pleasing God, and by being a blessing to society. Surely, he needs nothing more for his perfection and blessedness; surely *redemption*, eternal emancipation, has become his portion!

III. For so great manifestations of favor we owe gratitude to God, and to this I would now in conclusion incite you.

*Of him*, says the Apostle, *are ye in Christ Jesus*; and indeed no one but God has devised and exhibited this salvation. Such a way of deliverance as has been opened in Jesus Christ never entered into the thoughts of any mortal; only from the revelation of God do we know his eternal plan to save sinning mankind. Such a way of deliverance, in which the supplying of all our wants of mind, heart, and conscience, flows together as to one centre, fell not within the reach of a human intellect, and transcends even the boldest wishes that one could ever have entertained. Thanks be rendered then to Him, our Father in heaven, who devised it, who ordained it, who made it known to us, who gave his only begotten Son to make us partakers of it!

And what shall we render him for it? What other thanks, than that which alone and above all



others he demands for all his benefits? that we, conformably to his design, make use of it; that we strive, as Paul terms it, *to be in Christ Jesus*. And do you know, do you feel, my hearers, what this involves? To be admitted into his Church, to be confessors of his name, to listen to the instruction of his Word, and to assist at the table of his covenant in proclaiming his death? All this, most certainly; and unhappy he who sets no value on these outward proofs that we acknowledge Jesus as our Lord, or arbitrarily dispenses with them. But unhappy also he who contents himself with these, and thinks that hereby he has already entered into that intimate fellowship with Jesus which the Apostle here intends by his forcible expression. No; cordial interest, joy in God, surrender of the soul, and readiness to contend against sin, and as the redeemed of the Lord, constrained by gratitude and love, to walk in a manner pleasing to God, — is this mind in you, my beloved, then are you in Christ Jesus, and then has he also been made for you all that you need for the illumination of the mind, for peace of conscience, for purification of the soul, for your happiness for time and eternity.

Does this lot seem desirable to you? and oh that the desires of all might be directed towards it! Permit me, then, once more to direct your attention to the nature and value of those blessings which Jesus has procured for us, as he has been made to us of God *wisdom, righteousness, and sanctification*.

*Wisdom*, enlightening of the mind by the knowledge of the gospel. Human sciences should not

be lightly esteemed by us ; they enrich and adorn the mind, and contribute much that is pleasant and useful to public and social life. But they are not accessible to all, and they do not satisfy all the demands of the heart needing happiness. Knowledge of God, in all his adorable greatness, in all his condescending goodness, in all that he can be and will be for men, for sinners ; yea, by these things do we live, and in all these is the life of our spirit ! Let us rejoice that we may derive this knowledge from the only pure source, the Word of God and the revelation of the gospel ; that we are no longer shackled by the fetters of human authority, but may ascertain for ourselves what is the good and acceptable will of God. Let this, therefore, be our delightful and favorite employment ; let this be the genuine evidence of our gratitude to God, that Jesus is of him made unto us *wisdom*.

Let then also his *righteousness*, the forgiveness of sin procured by him, procured by the oblation of his obedience unto death, be the only ground of the confidence, of the undisturbed peace of conscience, with which we await the acquittal of the heavenly Judge ; with rejection of all personal worthiness, of foolish or superstitious penances, in humble dependence on God's grace in Christ. We are now again expecting to meditate in our religious meetings on the sufferings of this only Redeemer, and what it cost him to interpose in our behalf, and to make atonement for our sins by his blood. May the image of him in his deep humiliation be by this means revived in our memory and deeply im-

printed on our hearts; and may our silent grief, and the sense of our great obligations to the Preserver of our souls, as we again transport ourselves to the sad and painful hours of his sufferings, be the pledge of our gratitude to God, that he of him *has been made unto us righteousness!*

Then, my hearers, then will he also be to us *sanctification*. As we see him wrestling in Gethsemane, see him reviled and abused before the sanguinary council of the Jews, and see him die on Golgotha; oh, as then hatred against sin rises in us, and faith says to us: For me also has he endured all this! whose heart is so cold as not by such scenes to be inflamed with love, and to swear at the foot of his cross to live for him who died for us? Oh, that this disposition might be produced, or more and more excited, and more and more deeply rooted in us all, by the renewed preaching of Jesus' sufferings! Thus would he also have become to us *redemption*; thus should we belong to those *elect of God, against whom no accusation can be brought*; and our gratitude to Him *of whom we are in Christ Jesus*, begun here below, will be there completed, where we shall behold him in glory! Amen.

## SERMON IV.

NECESSITY OF DIVINE GRACE TO CHANGE  
THE HEART.

No man can come to me, except the Father which hath sent me draw him. — JOHN vi. 44.

To us weak, dependent mortals, no truth is more comforting and encouraging than this, that our lot is in the hands of the wise and merciful God. With the conviction of this we bear patiently calamity and injury, because we know that they are allotted us by the hand of a Father. With the conviction of this the enjoyment of prosperity is doubly sweet to us, for we know that a paternal hand has extended to us the cup of joy. With the conviction of this our prospect of the future is clear and ample, for we know that nothing can come upon us but what the will of a Father has appointed us. But under no other aspect is this truth exhibited in such a gladdening and transporting light, as that in which it gives us the assurance that we can desire nothing that pertains to our real happiness, from that fatherly hand and that fatherly will, which we shall not certainly, certainly receive! Our foolish and inconsiderate wishes for earthly blessing, for gratification of the senses and accomplishment of our earthly plans, may for our good

be thousands and thousands of times frustrated; but what we may need, to be faithful to our duty here below, to fulfil our great destination, to become capable of the blessedness of heaven, if we desire it of our heavenly Father, it shall be given us by him, who giveth liberally and possesses superabundance of gifts. And when this doctrine is revealed to us in the gospel, when it is there exhibited to us in this light, when we hear from the lips of Jesus and his Apostles that all the good that is in us is a gift of divine love by the working of his Spirit, then will we certainly not inquire whether we may not be able to dispense even with this divine grace, and this working of his Spirit; whether we may not, with the employment of all our own powers, be sufficient to ourselves, and have need of no higher light than the torch of our own reason and knowledge. No! rather will we cheerfully resign the improvement, the purification, the renovation of our hearts to Him to whom this work is infinitely better intrusted than to us. Rather will we, where the eternal Source of truth and blessedness flows for us, be watered from it, than from the scanty rills of our finiteness and weakness. Thus shall we see the heaviest burden removed from our shoulders by our God himself, and, glorying in our lot, call to one another: Come, let us *work out our salvation with fear and trembling; for it is God that worketh in us both to will and to do of his good pleasure.*

To excite you to such sentiments, my hearers, have I selected the words of my text, with the intention, —

I. After having previously unfolded and elucidated them, —

II. To preach to you, in its true and comforting light, the doctrine of the necessity of the coöperation of divine grace, for the illumination and renovation of our hearts.

Bless to this end our meditation, heavenly Father, who hast sent thy Son into the world to seek and to save that which was lost. Draw us to him by thy divine power, that we may here below spread abroad thine and his honor with words and deeds; and raised up by him at the last day, may thereafter praise and glorify thee forever. Amen.

I. When we view the words read in their connection, we perceive that they contain the explanation of a phenomenon which is spoken of in what precedes. Jesus, complaining of the unbelief of the Jews, notwithstanding the great and incontestable miracles that he performed, had deemed it advisable to reveal clearly to the multitude the exalted nature of his descent and mission. He says of himself that he came down from heaven; he denominates those who believe in him, his property, given him by the Father, and promises them eternal life; promises them that he *will raise them up at the last day*. You read this principally in the thirty-eighth and two following verses. Upon this the Jews begin to mutter and murmur among themselves, saying: *Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?* Jesus, knowing their thoughts and their secret con-

versations, answers them: *Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him.* In like manner we hear him, in the sequel of this chapter, reassert his heavenly descent, the saving power of his mission and doctrine, in sublime but emblematic terms; and as his hearers began again to murmur at these things, and to say, as we read in the sixtieth verse, *This is a hard saying, who can hear it?* he says, after some further preliminary remarks, in the sixty-fifth verse again: *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.* And the effect of this was, that many of those hearers and disciples forsook him, and walked no more with him. Hence you see, my hearers, that we cannot give to these words, *come to Jesus, and be drawn by the Father*, an arbitrary sense, nor one equally feeble and general, as if they had been uttered by Jesus on an indifferent or on every occasion. Let us endeavor in this to discharge the duty of impartiality, and of sound biblical interpretation, and let us consider each of these phrases separately.

*No man can come to me*, — how? there came to Jesus daily thousands of hearers and pupils. Through no city, no village or borough did he pass, but all ran out to him; men forgot their calling and employments, to meet with this singular man; the concourse was often so great that one could not get near him; and they thought themselves fortunate to be able to press so far through the multitude as to be able to see or hear him. None of

you will suppose that all these were *drawn by the Father to Jesus*; and that this therefore is what is here denominated by Jesus *a coming to him*. Let us distinguish this great company into certain classes, that we may know which is here intended by the Saviour, when he speaks of *coming to him*.

With some it was curiosity alone which incited them to help enlarge the number of Jesus' followers. The Prophet of Nazareth was the subject of all conversations, above all in the region of Galilee, where he now abode. As the multitude hasten to see a strange sight, so men rushed, to be also able to say, I have seen and heard him who creates such a sensation, causes so much talk about himself. But the natural consequence of this was, that, having satisfied their curiosity, they again left him; the one with public eulogy on what he had seen or heard, the other not dissembling that he had expected something else. It was certainly not these whose coming to Jesus was intended by him, but such as came to him to remain with him.

There were then also others who sought to derive a more real advantage from his intercourse and instruction. They left not his side for a considerable time, but followed him as belonging to his school, and, as it is here and elsewhere denominated, *they walked with him*. But this lasted only till they were offended at his words. When they heard him advance ideas conflicting with their notions of the Messiah's kingdom, or which they could not reconcile with what they thought they knew of his person and descent; when they saw



their old prejudices assailed, or wholly different prospects opened to them than they had expected or hoped, then they said, *This is a hard saying; who can hear it?* And gradually they were seen, one sooner, another later, disappearing from the suite of Jesus. That these also were not intended by him the connection itself of our text may teach us; for it is these of whom he says, that they *could not come to him*, because they were not *drawn by the Father*.

In nearly the same class we must place a third sort, who might perhaps have allowed themselves to be pleased with the doctrine and prospects exhibited to them by Jesus, but who, at the bare mention of the sacrifices which he required of them, presently drew back, and would not on those terms remain his disciples. He required some to relinquish their property, others their calling and relations, others to leave father and mother and kindred to follow him. And when they, disinclined to comply with that demand, went away either grieved or indignant, they certainly also showed that they had only in appearance belonged to the genuine disciples of Jesus.

In the sense, therefore, in which Jesus here makes mention of *coming to him*, we can apply this saying only to those who steadfastly adhered to him, without deserting him; who, neither offended at his doctrine nor deterred by his exactions, were and continued faithful to him; whose heart was attached to him with inward love and veneration, and who were ready to sacrifice whatever was dearest to

them for the promise of his heavenly kingdom. Try it, whether you can give a weaker sense than this to the words of Jesus, and you will find that no other, I will not say satisfies the comprehensiveness and emphasis of the phrase, but answers to what the Saviour can have intended, when he at this moment and at this point in the argument said to these men: *No man can come to me.*

The second phrase which we must explain is this: *except the Father which hath sent me draw him.* You see that the expression is figurative; so was also the first, *coming to Jesus*, and to this the second very justly and accurately corresponds. *Drawing* supposes a certain constraint. Him who cannot come, we carry; him who will not come, or at least of himself would not come, we draw. It speaks however for itself, that we must explain this *drawing*, this *constraint*, in a sound sense, so as rational creatures, possessed of free agency, can be *drawn*, *constrained*, to do or to omit what is properly left to their own choice. This constraint is that of persuasion; and that Jesus would not be otherwise understood, appears from the explanation which he gives himself, at the close of the following verse: *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.* To this corresponds also, what we have already adduced from the sixty-fifth verse, where Jesus exchanges his declaration, *except the Father which hath sent me draw him*, for this homogeneous expression, *except it were given unto him of my Father.*

And what apprehension must we have of this

divine persuasion, without which no man can, in the sense here intended by Jesus, come to him. Come, let us again cast our eye on those to whom Jesus here spoke, that we may judge whether we must give his words a general or determinate, a weak or strong sense.

Jesus spoke to men who had and read the writings of Moses and the prophets, and to whom, therefore, the needed light of revelation was not wanting, to recognize him in his Messianic worth. He spoke to men among whom John the Baptist had preached; to whom this zealous preacher of repentance had, in words full of strength and fire, exhibited the spiritual nature and the spiritual privileges of Messiah's kingdom. He spoke to men whom he had himself taught and instructed; he, the mouth of truth, preaching as none could preach; speaking as no man had ever yet spoken; confirming his doctrine by signs of the most indubitable divine authority, of which they had only the day before been themselves witnesses, when with a few loaves and fishes he had satisfied a company of thousands. And when these men, notwithstanding all that power of the doctrine, and all that evidence of the signs, will not believe in him, call in question his heavenly descent, and are offended at the sublimity of his testimony, then he accounts for this incredible phenomenon by saying *that they came not to him, because they were not drawn by the Father*. What then, I pray, can this *higher persuasion* of the Father be? It consists not in the gift of the divine revelation, or all who now heard

Jesus were *drawn by the Father*. It consists not in the preaching of the word of the kingdom, for who of all that were present at this utterance was excluded from it? It was not comprehended in the preaching of the greatest Teacher of righteousness that was ever sent to mankind. What, then, is this efficacious divine persuasion? What else can it be, than the bestowment of the capacity to feel all the force of that word of revelation, of that preaching of the messengers of salvation? A power, an influence, a rational violence, exercised on our souls to overcome all resistance, to remove all difficulties, and to make the greatest sacrifices seem insignificant in comparison with the good that is promised us! A heavenly light in our hearts, before which the illusion of our senses vanishes, and all that pertains to our destination and our blessedness is exhibited to us in a clear and unclouded day! By which we accept all that we know to be of God! By which we take upon us what without God we should not be able to perform! A special, exclusive favor; but which, because it is a favor from God, can by none be in vain desired! Of the want of which no one can complain, because it is withheld from none but him by whom it is despised! Pardon me, my hearers, that I cannot here speak with greater clearness and definiteness; for we wander here in the secrets of human nature, in the enigmas of the human heart and understanding. Penetrate these enigmas we cannot, even though we should by philosophical bombast assume the appearance of it; we shall, perhaps,

in the sequel of this discourse learn to know something more of their nature and impenetrability.

It is sufficient for me at present, if I have been able, from the words of Jesus, to make you feel the necessity of the *coöperation of divine grace for the illumination and renovation of our hearts*; or, to adopt the words of Jesus, the necessity of being persuaded and *drawn by God*, if we shall, in the true sense of these words, *come to Jesus*.

II. To announce the truth and consolatory nature of this doctrine was what I had proposed to myself in the *second part* of my discourse.

The truth of this doctrine! But think not, however, that I have appeared in this place to discuss a disputed article of faith, or to entertain you with barren speculation. If the doctrine which I would unfold to you could not be placed in such a light that it, far from kindling the fire of discord among brethren, should gloriously manifest its influence on human virtue and happiness, I should certainly have spared you from its consideration. Hear me, then, with indulgence and an unbiased judgment, whilst I dwell for a few moments on the necessity of divine grace for the persuasion of our hearts, and the mode of its operation.

The representation of Jesus in this passage is wholly in the style, the tone, and manner of the biblical revelation. In it all the good that we possess is regarded as a gift from God; not only that which comes to us from without, but also that which to outward appearance is due only to ourselves. Has any one by application and industry

become prosperous, it is God who has blessed his zeal, and granted him prosperity. It is the Spirit of Jehovah who dwelt in Bezaleel and Aholiab, when they skilfully prepared the furniture of the tabernacle. When Solomon strives for prudence and conduct to govern intelligently and justly the kingdom of his father, then he desires that wisdom of God. And when the prophets predict to their people a time in which they shall, by the observance of Jehovah's commands, efface their former unfaithfulness, then they say, *that God shall write his law on their hearts, that they shall all be taught of the Lord.*

And this representation, so simple and childlike, how does it harmonize with our inward sense of dependence, and with the extended jurisdiction which God exercises over his creatures. Behold him to whom God has given treasures and abundance, but he has not with them given him precious health. Behold him to whom with his wealth vigorous bodily powers are not wanting, but he lacks a heart to enjoy, to employ his earthly blessing for the advantage of himself and others. And he who has received both wealth and health, and a heart formed for enjoyment, should he not for all these gifts as much, and for one of them not less than for the others, owe gratitude to God? Or should the last, the capacity for enjoyment, certainly the greatest of them all, be due to himself alone? The gospel is the most precious of the gifts and bestowments of divine Providence; yet how many are destitute of it; and they who possess it, from whom have they

received this possession? How many who possess it reject it with contempt! And they who esteem and respect it, from whom have they received that esteem and respect for it? How many who esteem and respect it, and yet experience not its entire saving influence on their heart and their life! And they to whom this greatest happiness, of which we mortals are capable, has been allotted, should they therein recognize no gift of God, no effect of his love, but owe the thanks for it to themselves alone? Oh, ask them, and who but they are competent to answer this question? Ask them whose heart is enlightened, purified, and blessed by the revelation of the gospel, and you will hear their lips overflow with gratitude, and with the praise of their merciful heavenly Father, *who has given unto them the spirit of wisdom and revelation in the knowledge of him, namely, enlightened eyes of the understanding.*

In this manner, my hearers, is the doctrine of divine grace interwoven and most intimately blended with the whole idea of our human relation to the high and holy and gracious Supreme Being. In this light is it exhibited to us by the writers of the invaluable Bible. Not to introduce vain disputes respecting man's ability or inability; but from our grateful feeling for all the benefits that we receive from our supreme Benefactor not to exclude this eminent benefit, that we believe in Christ. To cause us with delight and courage to undertake the work of our improvement and sanctification, knowing from what a source we can draw help and

strength. To cause our prayers and thanksgiving for all our spiritual blessings to ascend continually to the Father of lights, from whom alone all good and perfect gifts descend in rich profusion.

But you desire that I should speak to you more definitely on this necessity of a higher, divine persuasion, and in doing so to take into view our natural and moral constitution ; and I feel that I, though hesitating, like one who is about to enter a dark labyrinth, must, yet with moderation, satisfy your desire.

We are rational creatures. This truth stands like a beacon, of which we must never lose sight on the sea of this hazardous investigation. It is our glory and the glory of our Maker ; and what is conflicting with it we reject, as unworthy of him and of us.

We are, as rational creatures, capable of conviction. We feel the force of motives, which are presented to us, to bend our will, whether these motives are derived from our sense of truth, or of propriety, or of well - comprehended self-interest. We hear and apprehend them, and allow ourselves to be persuaded by them ; to choose that which we first rejected, to approve what we first condemned, to do what we formerly omitted, and to omit what we formerly did. This is our rationality ! This is our freedom !

The gospel of Christ is rich in such motives, for the bending of our will ; yea, where do we find motives that can be compared to these ? Do we consult our sense of truth, here eternal Truth it-



self speaks! Do we consult our moral sense, here speaks the source of all that is holy and good! Do we consult our self-interest, here we are urged by hope and by fear both, by promises and by threatenings; here is presented to us for transient, imperishable good, for temporal, eternal weal or woe. Here we hear the terror of the Lord warn us, the love of the All-merciful invite us! Here everything is united to reach our heart, to move and to melt our heart. And if the motives of this gospel exerted no power over us, then should we possess no rational nature.

Who is there, also, that knows this gospel and hears the preaching of it, who has not by means of it felt a salutary emotion arise within, and been penetrated with the necessity of devoting himself wholly to that gospel? Never were seen such striking effects of it as when Jesus went about on this earth, and announced the doctrine of the kingdom with all-captivating persuasion. Then thousands were seen who hung upon his lips. Here was heard, Is not this truly the Prophet? Yonder the exclamation, Never man spake like this man! There it was eagerly asked, What must I do to enter into the kingdom of heaven? Innumerable trophies were daily erected, which confirmed, to the honor of man's rationality, the persuasive force of the doctrine, and the convincing power of the Teacher.

But of these thousands, how few remained faithful to Jesus. How many, who returned to their homes and forgot his word. How many, who at

first heard him with applause, and were afterwards offended at him. And what was it but this phenomenon that made him say: *No man can come to me, except the Father which hath sent me draw him; which made him denominate the small company of those who remained steadfast at his side, given of his Father?*

Whence this conflict and contradiction of man with himself, seeing and approving the better, and pursuing the evil, though he condemns it? Come, let us venture yet a single step further into this labyrinth of the human heart.

If the requisitions of the gospel were limited to a single act, to the choice of a single moment, to a single costly sacrifice, which left nothing more after that for us to do, if we, rising up from the hearing of the word, could presently by a single performance have satisfied its demands, how many trophies should we yet even now see daily rising to the honor of evangelical persuasion! More than ever the eloquence of the ancient orators reared for them, when they caused a popular assembly to resolve on peace or war, or moulded at will the hearts of counsellors and judges like wax.

But the acceptance of the gospel, *the coming to Jesus* intended by him, concerns the choice for an entire life. Not one, but thousands of acts; not one, but thousands of sacrifices. It concerns a fixed principle for the regulation of our thoughts and actions; a disposition of heart, which each day and each hour must manifest its influence, and of the sensuous man form a citizen of heaven here on

earth. And now, the effect of the doctrine and preaching of the gospel, judged of according to this standard, you can more easily number its trophies, and you compare the little flock of those who continued with Jesus with the numerous throng of those who forsook him. Oh, he who should be called to preach the word of Jesus only to sick-beds and death-beds, how many triumphs for the Christian faith would he enumerate; but when the pangs of the death-bed were recalled, how would his imaginary laurels wither!

Where the choice of an entire life is demanded, there arises a conflict against which the conviction of a moment is not proof. Here it has to struggle with the forgetfulness of the hearer, and with the weakness of a memory that retains only what it most desires to retain. Here it has to struggle with diversion and business, by which the liveliest impressions are gradually effaced; with considerations and difficulties, and evasions without number, to which men arbitrarily ascribe power and influence. Here it has to struggle with the ruinous spirit of procrastination, by which we would still do to-day what pleases us, to do to-morrow what we feel must be done; whilst this to-day, also to-morrow, and always, always remains to-day, and the morrow is deferred till it is too late!

And whence proceed, my hearers, this forgetfulness and effacing of first impressions, and counter-considerations, and desire to procrastinate, but from this, that there is still a greater and mightier foe that must first be overcome, before we make an

entire surrender of ourselves to the power of the gospel? Our acquired habits, customs, and mode of life, our pleasure and taste, all stimulate us to diversion, to enjoyment of the present life, to carelessness for it, and carelessness about the future! All that resistance the word of the gospel must overcome; and, alas, it succumbs under all that opposition; it succumbed under it even when Jesus preached! No, that word lacks no force of persuasion; but our heart, entangled in the wiles of seduction, of sensuality, and of carelessness, lacks the capacity to feel that persuasive force so deeply as to enable it to triumph over all obstacles. And so we continue, with all our conviction of the truth, still pursuing that which we know to be imposition and deceit; with all our inward sense of that which is better and more excellent, still cleaving to that which is evil and to be rejected; — yea, with heavenly good in view, walking in the paths of perdition!

This is that aversion, that unwillingness, that offence at the word of the gospel, which, were it a matter dependent on a single moment of good disposition, might be overcome by the force and pressure of motives; but which, since it concerns an entire change of disposition, life, and walk, drown the voice of reason and conscience within us, and keep us at a distance from Jesus; or, if we have for a time chosen the side of Jesus, presently bear us away again in the path of seduction, *unless we are drawn to him by the Father.*

And what is that high, divine persuasion for

them who are made partakers of this benefit? What is the manner of working of that divine grace by which the weak and seducible heart is constrained to come to Jesus, and to remain with Jesus? Respecting this also I must speak to you; but if with timidity and reluctance I have entered with you into the hiding-places of man's enigmatical mind, with how much profounder and more reverential awe must I speak to you on the hidden operations of the eternal Spirit on the understanding and will of his rational creatures; and I must carefully avoid attempting to fathom depths which even the wisdom of angels cannot penetrate!

Or should this working be impossible? Should He whose breath animates all, who lives and works in all that lives and is; by whose power not only the great wheels of creation are brought and kept in motion, but also the most minute particle of dust exists that floats in space or flies up before the foot of the traveller;—should the heart of man alone be inaccessible to him, and what passes there, what is devised or cherished, be withdrawn from his control and influence? Well, let us contradict, then, the testimony of the sacred writers, and let us pronounce it false when they say, *A man's heart deviseth his way: but the Lord directeth his steps. The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.* Let us account for all the phenomena which our own reflection will point out to us in abundance in the history of our own heart. Let us exclude God from the emotions of our mind, from our re-

flections and deliberations, from so many a thought which as a clear ray of wisdom or knowledge has penetrated our bosom, though we could not apprehend its source. Let us make our soul a field in which nothing grows save what we have ourselves sowed in it. Alas, is it thus that we shall maintain the excellence of our human nature, by cutting it off from communion with the source of light, of wisdom and holiness, and denying it the enjoyment of being refreshed and watered from the ocean of infinite perfection itself?

Yes, there is a higher power of divine persuasion, or a link is wanting in the chain of relations between feeble man and the God of love! And though we cannot investigate its working, we know it by its consequences, and enjoy its fruits. Or should we refuse to take our necessary food, because we know not how it is formed in the stalk and ear? Should we refuse to move our limbs, because we do not know how the working of our will brings the heavy mass into motion? Let us adore Him who conceals from the eye of our mind what he reveals to the feeling of our hearts, and requires us not to trace him in his footsteps, but to enjoy his gifts, and by means of them to be happy.

Let us, however, remove from this idea of divine grace, powerfully drawing to the fellowship of Jesus, — let us remove from it all absurdity, and all that can be detrimental to the honor of the gospel. They are no new motives, outside of that only and eternal Word of the gospel, by which this higher persuasion is effected; for there is no power, no

light, no good, which is not included in that gospel ; but it is the influence of its promises and prospects, of which our hearts are made susceptible, it is the acceptance of that gospel, to which we are moved and constrained. Hence the emblematic phrases employed, to exhibit this benefit, in the writings of the New Testament. That the seed of the Word bear fruit in us, it must fall in a prepared soil adapted to receive, to cherish, to cause it to take root and ripen. To feel the influence of the light of truth, our eye must be adapted to catch its rays, to collect them, and to reflect its heavenly image. And what can it profit us that the meridian sun shines clearly without, as long as the obstacle is not removed that hinders us from beholding its cherishing brightness ?

Let us also remove from this idea of divine grace, powerfully drawing to the fellowship of Jesus, all that would be injurious to the honor of our nature ; all that can be denominated compulsion ; all that is mechanical, and not compatible with the disposition of a mind that acknowledges and embraces the truth. Let us, then, not tarnish this heavenly doctrine by any confused notions of enthusiasm, but let us acknowledge in the human heart the paternal voice of a heavenly Guide, who causes us here to take notice, there recalls to mind, yonder preserves what might easily be lost ; and who, though he is wanting in no power to strike a raging Saul to the earth, and make him inquire, *Lord, what wilt thou have me to do ?* also by gentle, continued, constantly advancing and continually stronger conviction,

gives entrance to the gospel of his Son, and makes the ways of his adorable providence subservient to this sublime and glorious end.

The ways of his providence; yes, my hearers, and if we can anywhere investigate the operations of his grace, it is certainly here. Or is not the influence of all that we read or hear dependent, in conformity with our rational nature, on the state of heart with which we read or hear it? And is not the state of our hearts determined by the concurrence of the circumstances in which we are placed, and which we sometimes notice, but often, perplexed by the multitude of daily vicissitudes, overlook? But they are not lost, and each of them can leave deep traces in the heart. Here a blessing falls to our lot, in which we cannot overlook the hand of our heavenly Benefactor; and at the same time we hear the obedience of faith laid upon us as a duty of gratitude. There a sharp arrow of pain smites us; but it is that our wounded mind may be more susceptible of the balsamic comfort of the gospel. Everything is torn from us that we may find all in God. And so the Almighty and All-gracious One can mould and bend and form our hearts; now lift up, then cast down, then make tender and susceptible of ineffaceable impressions; and thus persuade and draw us, as rational creatures, and yet with irresistible power, in order that we may come to Jesus, and through Jesus be saved.

The truth now unfolded I must in the conclusion of this discourse present to you in its consolatory nature. And am I mistaken, my hearers, or have



you already perceived, that, though it has given occasion for many useless subtilties, yet it was not for such purpose revealed ; not that it might serve as a pretext to sin the more freely and carelessly, but to wrest from us that vain pretext, even by the daily apprehension of our weakness and perverseness ; to serve as a support to every genuine and humble attempt to practise virtue, and to remove out of the way all obstacles in our pathway to heaven ?

We are, it is true, according to this doctrine, in the attainment of our highest destiny, in the advancement of our highest happiness, dependent on God. But when and wherein are we not dependent on God, though our foolish imagination tells us that we are lords of our own destiny ? And is it, then, such a misfortune to be dependent on God ? On a Being whose wisdom, power, and goodness have no bounds ; whose immaculate irreprehensibility, whose majesty and glory, transcend all our ideas ? No ! whoever may deem it desirable, with the measure of his powers and abilities, to be left to himself in this world, we rejoice that we are entirely in thy hand, gracious, wise, and mighty heavenly Father ; and that thou wilt not only regulate all the insignificant events of our earthly life, but that thou wilt also, according to thine own counsel and plan, and by the working of thine own heavenly power, conduct us to eternal blessedness !

But why do I speak of our dependence ? God himself has been pleased, in the bestowment of the greatest gifts and blessings, to make himself depend-

ent on us. To our sincere desire to be saved, and, as redeemed, to live to the honor of our God and Saviour; to our serious and continual prayer to be enlightened, strengthened, persuaded, and drawn, God has joined the workings of the power of his grace, the fulfilling of our desire, and the hearing of our prayer. Let us then not make the wisdom of God foolishness by our speculations. Even were the dividing line between human and divine willing and working revealed to us from heaven, what should we then know more and better than we are now convinced of, that everything that is wanting to us is to be richly found in God, and that the gospel of his Son, applied to the heart by his Spirit, *is the power of God unto salvation to every one that believeth?*

Do you know a more consolatory doctrine than this, my beloved, by which all difficulties, scruples, doubts, and questionings are at once removed, and nothing hinders us from undertaking the work of our salvation with courage, prosecuting it with energy, and finishing it gloriously? Yes! it is a hazardous work, when we look at ourselves, and at the depravity that dwells in us. We, weak, sensuous, proud, and easily seduced creatures, we are called by the gospel to fight against fleshly lust and inclination; to mind the things which are above in heaven, and not those which are beneath on earth; to walk in lowliness and humility, each esteeming his brother more excellent than himself; to arm ourselves against all temptations with the armor of faith; to live temperately, justly, unblamably, to

the honor of the gospel of our confession, as those who are called to the fellowship of God and his Son! Who is sufficient for these things, and whose heart does not fail when he compares a labor so arduous with powers so mean? But He that calls is faithful, and is able to build us up and give us an inheritance among them that are sanctified. Why do you then seek to excuse yourselves, ye unwilling ones? Why stand ye at a distance, ye fearful ones? Why has your zeal abated, ye who once gave your heart to Jesus? Cast away those vain excuses, ye unwilling ones, and be not lost, whilst everything calls you to salvation. Take courage, ye fearful ones, and look not at yourselves, but at the chief Shepherd of your souls unto salvation. Lift up the hands which hang down, and the feeble knees, ye who abate your zeal, as if ye had left your first love, and look to the Author and Finisher of your faith. And whoever you may be that hear me to-day, stay not away and go not back, whilst Jesus invites you to come to him! He points you to the all-sufficiency of his heavenly Father to supply all your wants. Ask of him and he will not send you empty away. He will give you his Spirit not with measure. He will fill all your treasuries. Amen.

## SERMON V.

## JESUS' PASSION.

Behold the Lamb of God, which taketh away the sin of the world.  
JOHN i. 29.

THE testimony respecting Jesus, contained in these words, is not only remarkable in itself, but also by reason of the speaker from whose mouth this declaration proceeded. It is John, surnamed the Baptist, a kinsman of Jesus : Elizabeth, his mother, was a cousin of Mary, the mother of the Lord. As soon as Mary had received the divine annunciation of her impregnation, she went to visit Elizabeth, who was in the sixth month of her pregnancy, and remained with her till shortly before the time that John was born. Both mothers were informed of the appointment and future destination of their children ; both rejoiced in the grace of God, who had not only by a new relation bound them more closely together, but was also pleased to cause the redemption of Israel to proceed from them. It is probable that John and Jesus, of nearly equal age, descended from two families allied to each other by blood and friendship, though in point of residence separated from each other by a considerable distance, yet in their youth and riper years, as well at the feasts as on other occasions, had cultivated their

mutual knowledge and relation ; above all as they, though different in character and natural disposition, so greatly resembled each other in zeal for God and goodness.

The parents of John, however, had carefully concealed from him, as well the heavenly origin of Jesus, as the exalted dignity with which he, as Redeemer of the world, must be invested. And we hear him in the immediate sequel of my text declare, that he had not previously known him as the Messiah, the Son of God, till he saw the heavens opened and the Spirit of God descending on him. Yet prior to that his esteem for Jesus was so unbounded, that he refused to baptize him, saying, *I have need to be baptized of thee* ; and only at the urgent solicitation of the latter did he consent to do it. As soon, also, as he had received the desired revelation, it was to him simply as if he saw his own conjecture confirmed ; and he hesitated not a moment publicly to proclaim Jesus, whose walk and conversation from childhood up he had been able carefully to observe, and to declare him to be the man, *the latchet of whose shoes he was not worthy to unloose*. The testimony contained in my text is the testimony of John, not of a stranger who now first, or for only a few days past, knew the singular Nazarene, but of him who had seen him grow up, and become in the domestic circle what he was ; not of a man prejudiced, prepossessed by his own notions, or blinded by affection, but of a venerable prophet, who must himself first receive from God what he proclaimed to others. Him we hear testify of Jesus : *Behold*

*the Lamb of God, which taketh away the sin of the world.*

That John by these words intended to point out Jesus to the multitude as the promised Messiah and the Son of God, is sufficiently evident from the sequel of his discourse ; but whence did he borrow these emblematic expressions, and why did he prefer the use of them now ? The brief reply to these two questions will comprise all that I now deem necessary for the explication of my text.

It may be that John, who was preaching and baptizing at Bethabara, at one of the principal ferries or fords of the Jordan, now saw a flock of lambs crossing that river, which, destined for the sacrificial service of the temple, were from the country beyond Jordan, rich in cattle, being driven toward Jerusalem ; and that he, seeing the attention of his hearers fastened for a moment upon it, transferred their attention from it to Jesus, by saying of him, Behold here the true sacrificial lamb ! *Behold the lamb of God, which taketh away the sin of the world !* Yet this incident alone, though we should in the silence of history accept it as true, is not sufficient to explain the saying of the Baptist, or to justify the use of his singular words. He has without doubt his eye on something else ; whether on the daily burnt-offering, or on the lamb that was eaten at the Passover, or, which seems to me the most probable, — as the soul of John was constantly and wholly filled with Isaiah's predictions, in which the design of his own appearance was so clearly and forcibly announced, on the well-known oracle in which it is said of the

man *on whom the Lord hath laid the iniquity of us all, that he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.* We may thus accept the declaration of John as the most concise exposition of that prophecy; as a positive assurance that the whole glorious prediction of which the words quoted constitute a part, has been completely fulfilled in Jesus, the son of Mary.

Now if this be the simplest and most natural explanation of John's words, then we also find in them the reason why he preferred to use these emblematic expressions. They point out the Messiah according to the style of the ancient predictions, and could thus be censured by none, could give offence to none; they were adapted to awaken the most intense interest in him, and to fasten on him the most fixed attention; and they at the same time assailed in the most vital point those prejudices which stood most in the way of the blessed designs of Jesus' coming into the world. All that was found in the ancient prophecies of the splendor that should surround the Messiah's kingdom, of its triumph over its enemies, and the happiness of the beloved people under his reign, was received by the Jews of that time with avidity; and Abraham's degenerate offspring hardly entertained a thought of the greatest blessing of all, which the greatest of Abraham's descendants must bring to all nations of the world. Of all the divine oracles, they now thought the least of those whose fulfilment was nearest at hand; and whilst they saw him sitting as

King on David's throne, they forgot that he must be led *as a lamb to the slaughter*, and that *by his stripes they must be healed*. Should not, then, the voice of him that cried in the wilderness, who must prepare the way of the Redeemer, endeavor to remove the stumbling-block, this rock of offence out of the way, and thus pave the way in the hearts of his contemporaries for the blessed one who now came to them in Jehovah's name? Should, could he then give to this multitude a more appropriate, more forcible testimony respecting him, than the affecting and sublime utterance which is the subject of our present meditation?

*Behold the Lamb of God, which taketh away the sin of the world.* How was thy mind affected, O faithful John, when thou gavest utterance to these words? Did thy heart then bleed in the prospect of the bitter hour of suffering which was near at hand to the beloved companion of thy youth; or did thine eye pierce through that cloud, and behold the morning of the accomplished reconciliation, in which thou, as the last and greatest of the ancient prophets, shouldst exult and reign with him? Or were all these emotions now swallowed up in thee, O second Elias, by the burning zeal of thy noble calling, as forerunner of Jesus in his kingdom, to turn the hearts of the fathers unto the children, that he might be received by his people with joyful thanksgiving, yea, with transport? Alas! thy endeavor with regard to many who at this time heard thee, proved fruitless, as they did not desire the innocent, humble, patient Lamb of God for their king, and



who, because they rejected the counsel of God against their own souls, were doomed to be the criminal executors of that counsel for others.

It is not my design, my hearers, to enter more deeply into the explanation of these words, and they do not, indeed, absolutely require it; for that *Lamb of God* means the same as *Lamb devoted to God* or *divine Lamb*, and that it is the *suffering Saviour* who by this phrase is exhibited to us, every one of you, even without its being indicated by me, will readily comprehend. Nor yet have I selected these words with the intention of confining myself to their literal import, but of making them the basis of a discourse that I deem appropriate and in some measure demanded of me.

The history of the sufferings of Jesus, from beginning to end, is yearly presented to us in detail at the appointed times in our public religious service. This useful and laudable custom does not however remove or set aside the obligation of presenting these sufferings, in all their particulars combined, as a whole; yea, should we neglect to do this, it might become a hindrance to the vivid and all-surpassing salutary contemplation of these most important and most precious of all events. I have resolved, therefore, on this occasion, to suspend before your eyes a tableau of the last hours of Jesus; to contemplate him with you from the moment that he was delivered into the power of his enemies till he resigned his spirit on the cross; and to invite you to this contemplation with the words of John, *Behold the Lamb of God, which taketh away the sin of the world.*

When we would reflect on the suffering of Jesus as a whole, three principal subjects claim our special consideration : the circumstances that constitute it, the conduct of the sufferer under these circumstances, and the salutary effects of this very suffering. I shall therefore exhibit it to you from three different points of view : —

*First*, as a melancholy scene of human passions and vices.

*Secondly*, as a sublime spectacle of human greatness.

*Finally*, as the cause of all human happiness.

Sanctify our meditation, O Thou who hast suffered and died for us. Penetrate us by thy Spirit, inflame us with thy love, animate us by the power of thy example, that the fruit of thy sufferings and death may also be the fruit of our devout meditation. Amen !

I. Had I determined to exhibit to you the passion of Jesus in all its circumstances, and in connected order, I should have been obliged to devote to it the whole hour of our meeting ; but I should also have been under the necessity of touching on many incidents which are not only known to you all, but are vividly impressed on your memory ; and the great importance even of the subject could hardly prevent some of you from feeling that I had robbed you of your time. I have for this reason judged it proper to let you look at this part of my subject from a limited point of view, and to enable you to see and detest in it a complex picture of human passions and perversities. To this end let us fix our attention

alternately on *the Jewish magnates, the Roman governor, the disciples of Jesus, the executioners of the sentence of death passed against him, and the spectators of the same.*

Long since had the enemies of Jesus resolved to effect his death ; and they now only waited till the Passover should have been celebrated, and the multitude of foreign Jews have left Jerusalem, to get him by violence into their power. But most unexpectedly an event occurs which changes the aspect of the affair, and induces them to hasten the accomplishment of their design. One of the confidential disciples of Jesus proposes to deliver him, unobserved and by night, into their hands, and stipulates to do it for a disgraceful reward, which they gladly consent to give. How greatly, by this offer and by the person who made it, was their inward fear of Jesus diminished, and their hope of a desired issue confirmed ! Everything now depends on caution in undertaking, and promptness in executing ; that the people, perplexed, confused, may have no time for reflection until it be too late, and all retreat impossible. And in this they acquit themselves with such a hellish dispatch, that, though it was late in the night, whilst all was still in the streets of Jerusalem, when Jesus was first treacherously seized, by nine o'clock the next morning he was suspended on the cross ! Already is the council assembled, at an unusual place, — the house of the high-priest, — at an unseasonable hour, — in the dead of night, — when Jesus is brought pinioned before them. Already bribed accusers are on hand ; already are the officers

of justice there, to guard the condemned after the dissolution of the assembly; and as the pretended administration of justice seems to proceed with too slow a pace, the high-priest suddenly brings it to a close; he adjures Jesus to confess that he is the Christ, the Son of God, and instantly is heard from the lips of all: *He hath blasphemed God, he is guilty of death!*

After pronouncing this sentence they separate, and many of those judges must in vain have sought sleep upon their beds. But also with the dawning of the day a new assembly is convened in the temple, the sentence that had been pronounced is confirmed, and the sun has hardly diffused its first rays ere they stand with their prisoner at the gate of the governor's palace. And what will they do there? Seek permission to inflict on a man, who had transgressed the law of the fathers, death according to the sentence of that law? No! for this too much preparation is required, too much coöperation of the people, too much time to bury him beneath the heap of stones, and the issue is too hazardous. By Roman authority, by the hand of Roman soldiers, he must undergo a cruel capital punishment. This they demand for him as a mover of sedition, who forbade to pay tribute to Cæsar, and usurped the crown himself! Pilate hesitates, but they insist upon it; Pilate seeks evasions, but they elude them, and do not release him; Pilate appeals to the people, but the assembled multitude are already instigated against the defenceless prisoner; they finally triumph over all opposition, and satiate

their thirst for blood in the murder of that righteous one.

And whence this infuriated persecution of Jesus? From wounded self-love, my hearers, from prejudice and pride, but above all from religious hatred. They were esteemed by the people as expounders of the law and guardians of the purity of doctrine; and Jesus had publicly upbraided them, as being blind leaders of the blind, as having lost the key of knowledge, and as having made true religious knowledge unattainable by means of their traditions. Oh lamentable effects of pretended religious zeal! But this is not the only instance of the madness of this passion, this not the only innocent blood that it has caused to flow. Distrust every one, my brethren, who persecutes his brother for his religious opinions! Believe not what he says to you of his desire for God's honor; and always think, pretended zeal for God's honor nailed Jesus to the cross!

But let us cast our eye on Pilate, and the part that he also had in the history of Jesus' sufferings. If it can be said of any historical character, it cannot possibly be fictitious, it is that of this governor to which this remark applies in its full extent. Such a mixture of Roman greatness and degeneracy, of Roman arrogance and cowardice, of shameful violation of right with a residue of Roman justice, of Roman superstition and hatred to the populace, — such a character, always in contradiction to itself, is drawn only by the hand of nature, not by that of the skilful inventor. A more profound contempt and

cannot be cherished or exhibited than Pilate entertained for the Jewish magnates ; yet he lends himself to be the tool to satiate their thirst for blood ! No stronger conviction of one's innocence can be evinced than Pilate did of that of Jesus ; and yet he surrenders him to be crucified ! Greater efforts could hardly be made to rescue Jesus, and at the same time greater cruelties towards him be tolerated. A dream of his wife terrifies him ; a remark of the Jews causes him to tremble at the thought that he has perhaps before him an offspring of the gods ; and he seeks to deliver himself from that fearful conflict by saying, *I will cause him to be scourged and released !* Whilst he commands him to be punished with death, he washes his hands in innocence, and avenges himself on the enemies of Jesus, by reproaching and humbling them by inscribing his accusation on his cross. Oh enigmas of the human heart ! But, above all, oh adorable conduct of God's providence, that, in the midst of external disgrace, cares for the honor of his holy child Jesus, and causes his innocence to be indisputably exhibited to the eye of all succeeding generations by the very man who involuntarily condemned him, because he feared to lose Cæsar's friendship !

It is a sad and humiliating truth, that misfortune, instead of binding men to men, on the contrary separates them from one another, and that the examples are rare of fidelity in friendship when subjected to the severest test. But why, alas, must also the disciples of Jesus serve to confirm this melancholy truth ? They, who should have been

wholly penetrated with love, respect, and admiration, who had been so near by the spectators of his power and glory, of his unbounded desire to make others, above all to make them, happy! I censure not in them, that they made no effort to rescue him from the power of his enemies, or to influence the people favorably towards him, for he himself had predicted this hour of suffering as necessary; but why forsake him? Why not share in his lot, comfort him by their looks, confess him before the council, before Pilate, before the multitude? gather up at the cross, with weeping, the drops of his blood? Behold, my hearers, the weak disciples of Jesus, whose courage and strength, afterwards displayed, must *now* appear not to have been derived from themselves, but from a higher source. I speak not to you of the wretched traitor; I recall not to your memory the deep fall of the impetuous Peter; and the rest also you remember. As long as Jesus is still at liberty, they ask, Shall we draw the sword? but hardly do they see him pinioned, before they disgracefully take to flight: not the fear of sharing their Master's fate, but of being accounted his disciples, influences them; and as Jesus hangs, a spectacle, they, with other acquaintances dispersed among the multitude, stand afar off! Only certain tender-hearted women, with the deeply wounded mother of the Lord at their head, and accompanied by the beloved John, maintain here the honor of humanity, and spread by their virtue at least a few rays of light in this night of extreme darkness.

Yet a single word respecting the instruments and

spectators of Jesus' death. Among the first you find in part disorderly officers of justice, who, instead of treating with indulgence the prisoner committed to their custody, taunt him in the most cruel manner, spit upon him, smite him on the face with their fists, and pour reproach and torment upon him like water! in part wanton soldiers, who lacerate his body with stripes, pierce his head with thorns, exhibit him as a mock king, and finally nail his hands and feet to a cross! You find spectators who delight themselves in his fearful and bitter sufferings; and if it were for David a deadly thrust in his bones when it was said in his misfortune, *Where is thy God?* how deeply then must it have wounded Jesus to hear: *He trusted in God; let him deliver him now. He saved others; himself he cannot save.* But I will not enter more deeply into this; behold, my beloved, with emotion the fall and corruption of human nature. If it ever appeared that reconciliation for sin and renovation of the heart are necessary to be able to see in God the Father of mankind, it appeared in the history, black and terrible beyond all conception, of the accomplished reconciliation!

II. From this spectacle let us turn our eyes to another and more glorious scene, to the suffering Saviour, and behold in him *the true and only example of human greatness.* If you had, however, no other idea of human greatness than that which attracts notice and excites astonishment, which consists in brilliant achievements or bold speeches, then would you seek for it in vain in the suffering Jesus! Humil-



ity and patience constituted with him its distinctive character; its essence lay couched in the meaning of this saying to his disciples, when taken prisoner: *The cup which my Father hath given me, shall I not drink it?* Yes, his greatness was that of *the Lamb of God!*

Obedience to God, and the most perfect submission to God's will, are the virtues which, more than all others, distinguish the last hours of Jesus' life. That he did not avail himself of the power committed to him, of the legions of angels that were at his service, to destroy his enemies, was not the only proof of this obedience; but he also makes not a single effort to favorably influence or to move to compassion the heart of his judges or of his executioners or of the spectators. When Pilate hesitated, one word from him would perhaps have been sufficient to effect his release. Led to Herod, he would without doubt not have fruitlessly invoked the protection of this Galilean prince. Placed next to Barabbas, he had probably only to make his voice heard, in order to see all the crafty designs of his enemies frustrated. But it was his Father's will that this cup should not pass from him, and he drank it to the dregs. Oh matchless patience! Where do you hear Jesus utter one hard word against his judges, against the people, against his murderers? He upbraids not the Jews with their abominations, nor Pilate with his cowardice. No word of complaint escapes his lips, not even a solemn avowal of his innocence, nor a vindication of himself before the multitude who jeered at his confidence in God devi-

was condemned as a blasphemer of God, and heard it patiently ; cruelly derided by the refuse of mankind, and he allowed their waggery to be practised ; he was placed on a par with a miscreant and murderer, and regarded it not ; he was scourged, and as an insurgent slave was nailed to the accursed tree, and he suffered patiently and silently, for *it was his Father's will that he should come to this hour.* This one idea wholly possessed him ; no torments, no humiliations caused him to waver, and, *as a sheep that is led to the slaughter, so he opened not his mouth !*

It is true, we hear from him on the cross this plaintive exclamation, *My God, my God, why hast thou forsaken me ?* But, my beloved, patience is no insensibility, no hardening of the mind against the sharp sting of pain ; by this moaning complaint of David must be made known to us the full extent of what Jesus now endured ; this piteous plaint could alone describe the death-anguish of him who suffered for the sins of mankind, of *the Lamb of God, which took away the sin of the world.*

Virtue, my hearers, is in its essence one ; he whose will is truly united with the will of God, and whose patient submission flows from this source, possesses in the same not only the seed of all other virtues, but he also manifests them all in this one. But we are obliged, for the purpose of aiding our conception, to distinguish them from each other ; and it is for this reason that we must here also, in order to be able rightly to estimate the greatness of Jesus you s, sufferings, attentively and reverently contem-

plate his *presence of mind* under them, his *wisdom*, *dignity*, and *philanthropy*.

Presence of mind, wisdom, and dignity are closely allied to each other ; and though to assist your attention I have named them separately, yet to avoid too numerous subdivisions I will treat them conjointly. When we carefully observe the sufferings of Jesus, from the time that he is taken prisoner till his last gasp, there is nothing that so greatly surprises us as the composure and serenity which do not for a moment forsake him. Whilst around him passions of every kind are aroused and lashed into a tempest, whilst he is himself the victim of those excited and raging passions, in his heart alone it remains quiet and serene ; his courage, though not in the least inflamed by resentment, is not, however, extinguished ; he does not forget himself ; he speaks where speaking, he is silent where silence is best ; and if by each particular of this grievous suffering we demand of ourselves : Could Jesus in this, should he in this have acted otherwise ? then we must candidly reply : In everything he was irreprehensible and perfect ! When he is silent, no language can express the power of this silence ; when he speaks, conviction or grace streams from his lips, and also in this his suffering he is proved to be *the wisdom of God*.

Jesus would not, nor should he, put forth a single effort to effect his release by means which were not prescribed to him by honor and innocence ; but also all those means which honor and innocence prescribed to him, he must employ without devi-

ating from this slender line on the one side or the other. View, my hearers, from this standpoint, the replies of Jesus, and you will be lost in their profound, considerate wisdom. The high-priest asks him of his disciples and of his doctrine; why! was his reply, must then the accused state himself wherein he, according to the judgment of his judges, may have offended? *I spake openly to the world, ask them which heard me what I have said unto them.* Pilate asks him: *Art thou the King of the Jews?* He answers: thou art governor, and here in Jerusalem to prevent all insurrections; hast thou perceived anything of a King of the Jews? *Sayest thou this thing of thyself, or did others tell it thee of me?* What a noble, genuine simplicity! But Jesus spoke little during this whole trial, and as remarkable deaths were commonly, and among these also the most remarkable that heathen antiquity offers us, distinguished *by much speaking*, so that of Jesus is distinguished by seriousness and solemnity, *by much silence*, or by short sayings, but penetrating the whole soul. He vindicated himself at least not more than once against each accusation; when it was repeated, or when absurd things were insultingly said, *he was silent.* And in this silence we see not only judicious seriousness, but *great dignity.* Yes, my hearers, among all that characterizes human greatness, not the least place is filled by the union of genuine humility with inward consciousness of personal worth; the maintenance of manly dignity without any offensive pride. What should Jesus say to despicable men,

who were, in their hearts, convinced of his innocence ; who only sought to ensnare him, or to take occasion from his words for new accusation ? Did they deserve in any other way than by his silence to become ashamed ? Above all, did the low-minded Herod, who, in the calumniated and abused innocence, saw only a tool to gratify his trifling curiosity ; did he deserve that Jesus should speak to him a single word, and should not Jesus also here, *by silence*, maintain his dignity ? But when this same sublimity of virtue must be manifested by frank confession, we see it no less gloriously exhibited. He does not dissemble that he ascribed to himself royal dignity, but from which the Roman power had nothing to fear, *that his kingdom was not of this world* ; and when the high-priest adjured him by the living God to say whether he were the Christ, the Son of God, he boldly answered, Yes ! and joined with it, for the presumptuous wretch and his partisans, a threatening which would have caused them to fall trembling at his feet had it not been *their hour and the power of darkness*.

Finally, to true greatness also belongs above all *philanthropy*, or let me rather term it *humanity* ; and see, see in the midst of his sufferings, the heart of Jesus as much opened for his brethren as when he moved in safety among them. The look cast upon Peter when the cock crew showed, already, how he forgot himself for them that were his. Exhausted by tortures, and panting under the burden of his cross, what chiefly presents itself to his

imagination are the terrible calamities which the hardened Jews were bringing upon themselves by his death, and he cries to the weeping women: *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For if they do these things in a green tree, what shall be done in the dry?* While the executioners nail him to the cross, it is as if he sees the lightning of God's justice ready to strike them, and he exclaims: *Father, forgive them; for they know not what they do.* A malefactor who is crucified beside him, and whose execution must enhance the disgrace of his, does not fruitlessly invoke his compassion: *To-day shalt thou be with me in paradise.* Such was the language of him who never suffered any one to depart un-comforted from him, and whose last moments, like his whole life, were grace and love.

See this beautiful affection of tender humanity shine forth preëminently in the hour of his death, when he fully meets the claims of the holiest of human relations. At the foot of the cross stands his mother, whose soul is now, according to Simeon's prediction, pierced by a sword. What will become of the forsaken, disconsolate one, after the death of her only son? He sees his beloved John standing beside her: *Woman, says he, behold thy son!* And casting his eye on his beloved disciple, he cries to him: *Behold thy mother!* and having thus relieved his heart of his filial duty, it is as if with greater composure that he *commits his spirit into the hands of his Father.*

But there is still another word uttered on the

cross, of which, above all, I must make mention. Jesus himself, when he felt his strength fail with the approach of death, caused himself to be refreshed with the vinegar used on such occasions, that he might proclaim it with louder voice: *It is accomplished.* Mysterious word! how can we fathom thy meaning without penetrating more deeply into the mysteries of God's council, respecting this greatest of all issues revealed to us? What other explanation of this word is there which does not insult both our understanding and heart, save this alone, by which we regard the sufferings of Jesus *as the cause of the happiness of mankind?*

III. To this, then, let us devote the remaining moments of this hour.

As often as we see events whose results exceed all our calculation; above all, when we see, with the permission of divine Providence, great and grievous iniquities practised; yea, the confluence of all circumstances so directed and modified, that only as it favors, such great and grievous iniquities could be committed; then we may always safely conclude that the government of God, extending to all things, has something great and singular in view; that God's councils, relative to the salvation of mankind, relative to the consummation and perfection of his ways and projects, are on the eve of an illustrious development. In this light we must also, above all, place the history of Jesus' sufferings and death. It occurred, it is true, on the small theatre of despised Judea; a single man was the victim of wickedness, and it was begun and finished

within a few hours ; but this does not prevent it from having been the most important and greatest of all events. Never has a man lived, — one may freely consult all the histories of the world, — never has a man lived who deserves to be compared to Jesus. Never has there existed an innocence, wisdom, and greatness like his. Never was innocence in such a manner traduced, derided, and trampled on ; all laws of virtue and humanity so shamefully violated and impaired ; all that can be called cruel or terrible poured upon one head in such measure and without respite ; never did the power of hell triumph with such open contempt of God's holiness and righteousness, as when Jesus died on the cross ! And the only design of this amazing event was to furnish an inimitable example of virtue and patience ? or to confirm a doctrine which needed not this confirmation, and which, indeed, since Jesus died as a mover of sedition and was not solicited to recant his doctrine, was not confirmed by his death ? And the forcible exclamation, *It is accomplished*, signified nothing else than *It is finished*, my sufferings are ended ? No, my hearers, no ; to this end it was not necessary that Herod and Pilate and the Jewish Sanhedrim should conspire against God's holy child Jesus. For this purpose it was not necessary for Jesus to announce this his passion with so much solemnity, to consecrate it by the sacramental cup, and to set the highest value on his obedience to God for the eternal salvation of his people. This obedience to God, even to the most excruciating death, was the offering that he



brought his Father, because his Father demanded it for the salvation of mankind: *he was the lamb of God, which took away the sin of the world.*

We are permitted, my hearers, to form human ideas of sublime and divine things, and by this means to bring God's unsearchable ways, as it were, nearer to the sphere of our apprehension, if only we do not substitute our wisdom for that of God, and beside it despise no higher light. But when we place vividly before our imagination the divine Saviour, in the whole compass of his fearful and excruciating sufferings, and in his inimitable greatness, innocence, patience, and amiableness under these fearful and excruciating sufferings, does it then indeed sound so strange and enigmatical to us that God is again reconciled to all mankind in him? That God, for his sake, is willing to forgive all mankind what each has committed? That he is willing to bestow this forgiveness on all who love this Jesus, who swear allegiance and fealty to him as their Lord, who through him alone desire to be acceptable to God, and, tranquilly relying on his merits and promises, draw near to God through him? Can an offering for sin be conceived more worthy of God's holiness, wisdom, and goodness, than this guiltless and spotless offering of God's own and only Son? But we need not in imagination pause here, since God's Word leads us still deeper into these mysteries; the necessity of a sacrifice for sin is there exhibited in other and clearer lights. And, indeed, that we without any, without such an intervention, with all our trans-

gressions and misdeeds, could find acceptance and favor with God, — this may in vain levity be maintained; with this one may flatter himself in giddy thoughtlessness, but he to whom the favor of God has become a necessity cannot believe it. *Who his own self bare our sins in his own body on the tree. For he hath made him to be a sin-offering for us, who knew no sin; that we should become righteousness, innocence before God in him.* Who is there that can contemplate the passion of Jesus with this infallible exposition in his hand, and not acknowledge it with adoration? Behold the key of all the profound mysteries contained in this divine appointment; the key of all that Jesus suffered, of all that he uttered before and in his passion, of all that God permitted with reference to him: *he was the Lamb of God, which took away the sin of the world.*

Behold here also the only explanation of the blessed words uttered on the cross: *It is accomplished.* All that Jesus underwent he had himself testified must happen to him. Not only had it been ordained in the council of God what his sufferings must be, to be the ransom for our sins, and when Jesus exclaimed, *It is accomplished* he knew that the last farthing of our debt had been paid: all that also had been announced before by the Prophets; the pen of David and Isaiah had, many centuries before, delineated it in all its features; thousands of bleeding victims and the whole ritual of Moses' typical worship had suspended the tableau of it; and all that had been predicted, and all that had been typified, had now been fulfilled. Let, then, a thick

cloud cover Golgotha while the Messiah bears the punishment of our sins ; let the noonday sun refuse to shine on this dismal scene ; let him withhold his burning rays in order not to augment by their glow the anguish and pains of the sufferer ! But hardly has this word, *It is accomplished*, been proclaimed, ere nature not only, trembling and quaking, reveres this most solemn of all moments, but also the vail of the temple is rent in twain ; that which was hidden is revealed, for the blood of the better covenant has been brought into the inaccessible sanctuary before God ; and the dead, issuing from their graves, afford demonstrative evidence that life and immortality have been brought to light ! Oh wonder of holiness, wisdom, and unbounded love ! Behold it, my friends, and believe ! *Behold the Lamb of God, which taketh away the sin of the world.*

*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.* What a charge for us ! What a message for you and us, my hearers ! How shall we ever worthily render honor and thanksgiving to our God and Saviour, that the salvation of our souls and our joyful hope for eternity have been purchased at so dear a price ? In no other way than by believing in the Son, who was delivered for us, that we may thus actually inherit the everlasting life promised us ; in order that we may finally there, where no stain nor imperfection shall any more be found, with the blessed out of all peoples and

tongues, sing a more worthy song of praise to *the Lamb that was slain, and hath washed us in his blood*. When I reflect on the character and destiny of those who, favored with the revelation of the same gospel as we, yet refuse to honor Jesus in his high dignity and merits with respect to mankind, and even direct all their efforts to snatch from his head the crown which he obtained through so bloody a conflict, then I feel a mingled emotion of terror and compassion filling my heart, and I pray the more fervently to God: *Thy kingdom come*. But this is not the only offence which you can commit against him; even when you with the conviction of the understanding assent, and with your mouth confess, that he is the Christ, the Son of God, the Mediator between God and men, you may still grievously offend him and lose the benefits of his death; if you are indifferent about Christ, withhold from him your love, your heart, deny by your deeds the power of his cross to purify from sin, and refuse here on earth to be enrolled as citizens of the kingdom of truth, virtue, and love which he hath founded by his blood, then you may pertain to the external society that bears his name, but let your own conscience decide, can you claim the privileges of his sincere friends and worshippers? can you boldly look forward to the appearance of him who has said, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven?*

O ye, who, enticed and ensnared by the seductiveness of sin and lust, forget and neglect your

sacred obligations to the Redeemer of mankind, contemplate the suffering Jesus; behold what he did for you that you also might have something to devote to him; hear him as from his cross addressing you: *He that believeth on the Son hath everlasting life: and he that is disobedient to the Son, shall not see life; but the wrath of God abideth on him.* Fall, with humble confession of your guilt, at his feet, and the single word, uttered from the depths of your heart, *Lord, remember me also in thy kingdom,* shall cause you, too, to receive the answer, *In due time shalt thou be with me in paradise.*

Friends of Jesus, to whom he is precious above all that you have or hold dear, behold the cross of your Saviour, that your love may constantly become more lively, efficacious, fervent, and never cool! With your eye fixed on the cross of Jesus, fight valiantly against sin, and abhor that for which he so painfully atoned! With your eye fixed on the cross of Jesus, exercise yourselves in every virtue, in all obedience and submission to God, of which he gave so glorious an example! With your eye fixed on the cross of Jesus, you see the calamities of life approach, all foundations overthrown, and the future overcast with a dark cloud; but your heart is not disquieted, for suffering with him you shall also with him triumph! With your eye fixed on the cross of Jesus, resigned you see death draw near, and rejoice to meet him: *the Lamb of God has taken away the sin of the world, and nothing shall separate me from the love of God, which is in Christ Jesus.* Amen.

## SERMON VI.

## JESUS, THE LIGHT OF THE WORLD.

I am the light of the world. — JOHN viii. 12.

## PRAYER.

INFINITELY wise, Almighty, and merciful God, who dwellest in inaccessible light, who art thyself light and in whom is no darkness, from whom alone cometh down every good gift and every perfect gift. We thank thee that thou hast exalted us to the rank of rational creatures, who can come to the knowledge of the truth, and by the truth be made free. We thank thee, above all, that in those things which it is most needful for us to know, thou hast not left us without thine own divine instruction; that thou hast sent thy Son with the word of truth on his lips, with the Spirit of truth within him, as the light of the world, to make known unto us who thou art, what thou wilt be to us, and what thou requirest us to be for thee. This could no one declare to us but he who had heard it of thee, who had seen it with thee; and therefore didst thou permit him to come to us from heaven, that we, believing in him and relying on his utterances, might have eternal life, by knowing thee the only true God, and Jesus Christ whom

thou hast sent. What shall we render unto thee for this the most excellent of all benefits? Oh, that we might all feel how sacred are our obligations to thee and to him whom thou hast sent, to announce to us the way of salvation, and to open to us that way by his own precious blood, that no guilt and transgression, however great and manifold, should necessarily separate us from thee! Thou requirest only that we neglect not thy love, that we close not our eyes against thy divine light, that we make use of thy benefits and of the salvation procured for us, and trifle not away the heaven of eternal glory for transient earthly enjoyment. Gracious God, preserve us from this fate, and grant, that, with salutary impressions, we may reflect on ourselves and eternal things. Make us to this end attentive to the instruction of thy Son; cause us to feel all its heavenly power and worth, and grant us the influence of that enlightening and sanctifying Spirit, whom Jesus also procured when he tasted death for us.

Let our meeting in this place be blessed; let our attention, and the disposition of our minds, be interested, reverential, and elevated, as it becomes Christians who offer homage to their God and Redeemer. Give the preaching of the Word entrance into our minds; animate the teacher with holy zeal to instruct, to exhort, and to edify us. Accept with complacency the sacrifice of our prayers, our thanksgiving, and songs of praise; and hear us, when, with the words of him whom thou hearest always, we say to thee, Our Father, etc.

*I am the light of the world.* What a declaration! Who, what sage of antiquity, ever said this of himself? Was this no vain assumption? Or, if he who thus spake was indeed the light of the world, would it not have been better that others should say it of him, than that he should say it of himself? My hearers, he who spoke thus was Jesus. He could, he alone might, testify this of himself; the whole argument of my discourse will, I hope, serve as a proof of this. But he *must* also speak thus; he, the Messiah, the great and only Redeemer of his people, must make himself known as such. But not as the unhappy nation that dreamed only of external liberation, of prosperity and greatness; not as it represented to itself this Deliverer. From these earthly thoughts he must, could it be, free them, and carry them up higher, to expect from him, who was promised to the fathers, better than temporal blessings; to behold in him the author of spiritual and eternal happiness, and this not for them alone, but for all mankind on the whole earth. For this reason he said to them what no one had ever dared, what no one before him could or might say, *I am the light of the world.* Oh, had they been susceptible of great sentiments, of noble national pride; had they not rested in superficial views of the ancient predictions, instead of penetrating into their hidden and sublime meaning; how would this language have attracted their attention, quickened their interest; how would such a discourse have enchained them! But no, blinded men, a Messiah with sword in hand would have been more wel-



come to them, than he who came with the words of eternal life.

When Jesus calls himself *the light of the world*, this declaration has specific reference to him as Teacher, who has irradiated the world with the light of knowledge. Still more specific as religious Teacher, who has with infallible certainty made known the being and perfections of the Infinite, God's will and disposition, man's relation to him, man's hope and expectation from him, as far as human apprehension can reach. Never did Jesus put himself forward as a teacher of human sciences; even religious truth was not presented by him as a speculative science, which is only to be comprehended, known, and proved, but as an object of practice, as doctrine of blessedness. For this reason he immediately subjoins to this declaration: *He that followeth me shall not walk in darkness, but shall have the light of life.* To this we are also naturally conducted by the emblem which the Saviour employs, which is derived from the *sun, the proper light of the world*: what the sun is to the earth, that am I, that is my doctrine to mankind. But is it only the clear, radiating brightness of the sun in which we rejoice? Is it not also its cherishing warmth? Is it not also that it is the source of fruitfulness and life? So the religious truth taught by Jesus is the sunlight for mankind.

You know, my hearers, there is but one sun for our globe; so there has also been but one Teacher of religion for mankind such as was Jesus. Far be it from me to bring the doctrine of Jesus into oppo-

sition to that of the Old Testament, or even to make any comparison to the prejudice of the latter. It is the same light of heavenly revelation that shines in both, simply modified according to the nature and the necessities of the times; it is the same God *who in time past spake unto the fathers by the prophets, and who in these last days hath spoken unto us by his Son.* To others also I leave it to assert that in the heathen world, on important dogmas of religion, no light whatever had arisen, but that in it all remained night and darkness, until the gospel was everywhere preached. But this I assert with boldness, that no teacher has ever so spoken on God and religion, on virtue and human happiness, so intelligibly, so purely, with so much certainty, with so much force of insinuating persuasion, as has been done by Jesus; that all which the greatest sages of antiquity have produced respecting these things is twilight in contrast with the full noon, yea, differs from it as human from divine doctrine; and as Jesus publicly said to his countrymen, we can also in the fullest extent say of him, *he, and he alone was the light of the world.*

I know, my hearers, that I am speaking to an assembly of Christians, for whom it is not necessary formally to prove this; but to bring it more unfolded in certain particulars before the mind can be of manifold advantage to us, for the strengthening of our faith, for satisfaction to the heart, that sets value on its Christian privileges, and for worthy and social honoring of Him who sent us this Teacher from heaven to make us wise to salvation. Let

us then apply ourselves to this meditation ; and as it is difficult in treating a subject of so great extent, neither to wander in the multitude of matters nor to lose one's self in digressions, let us, for the guidance of our thoughts, avail ourselves of the emblem which Jesus employs, that of *the sun*, as it, according to what we have just said, *enlightens* and *cherishes* and *makes fruitful* ; and let us contemplate the all-surpassing excellence of Jesus' doctrine under these three different aspects, as it is a doctrine, I. for the understanding ; II. for the heart ; III. for the life. May it be granted us so to speak and so to hear, that our apprehension may become clearer, our affections purer, and our whole life a sacrifice of thankfulness, pleasing to God. Amen.

I. First : Jesus was the light of the world, as he alone communicated to mankind that religious knowledge which was necessary and satisfactory to the understanding. Let us test this by the four principal characteristics of such a religious knowledge : *completeness, purity, clearness, and certainty.*

Who will not gladly acknowledge that we find in the writings of the ancient philosophers many excellent ideas and glorious utterances respecting the Divine Being, his unity, perfections, supremacy, and government of the world ? respecting the human spirit, its individual existence and working, sublime capacity, and continuance after death, in a life of immortality ? Ideas and utterances, by which they have, in the judgment of all unprejudiced persons, deserved and maintained their reputation for wisdom. But what is there of all this that is lacking in

the doctrine of Jesus? What great and sublime idea respecting the Supreme Being and man's destination for this or the future life, that is not also found there? Yea, what is scattered in many writings of different ones of those ancient preachers of wisdom, of different periods of time, we find there together, without missing anything of what is true or important; so that this doctrine can be styled the summary of all that is good or great, respecting God and man, that has ever proceeded from human lips or pen. Is this much, my hearers, — and that this testimony may be exaggerated can only be said by him who has not even a superficial knowledge of Christianity, — is this much, what then, when everything in which the most perfect doctrine of religion, as it was before Jesus, fell short in connection and completeness, is sought, and not in vain, in his doctrine? For in it the knowledge of the Most High, and of the rational creature, not merely, as everywhere else, each independent of the other, but above all, and on which alone in religion its value depends, the reciprocal relation between God and man, is exhibited. All that we can and would and must know of God not only, but also of his disposition towards us; what his wisdom has devised, what his holiness demands, what his goodness promises, what his righteousness gives cause to fear; all this we find in this doctrine without reserve, without defect or gap, so presented that the understanding can comprehend its connections and relations, and admire the most magnificent whole of divine truths. Where is the sage who so discovered this, revealed

it to his contemporaries, and founded such a school of genuine and complete religious knowledge? Show him to me, and I will denominate him the enlightener of the world.

But a religious system which would enlighten mankind must not only contain truth, yea, the whole truth; it must also contain nothing but truth, and to its principal characteristics belongs also *purity*. I will not, my hearers, insist on the errors of even the best religious systems before the revelation of Jesus' doctrine, though they concerned the most important objects of knowledge, of which it will suffice to adduce the differing and confused ideas respecting the creation or formation of all things, although those errors spread a mist over all the truth that may be perceived in their teachings, which causes even the light to become twilight. But of him who would enlighten his countrymen only, not to speak of mankind, of him it may be required not to spare, but to attack, publicly to controvert and eradicate gross misapprehensions dishonoring to God and man. And where were they who dared expose the absurdity of polytheism, the superstition of augury, and the deceit of the oracles, open the eyes of the multitude, and free them from the fetters of priestcraft? No, it was not enough that they ridiculed these things among their friends, if they lacked the courage to defy the danger, or the wisdom and energy, in spite of the hottest persecution, to plant triumphantly the banner of the truth. Oh, how far behind Jesus do they then stand; in whose teachings is not only found nothing that is false or

impure, nothing defiled with superstition or popular error, but who also left no false notion, however deeply rooted, untouched; with the meekness of wisdom interested himself in the misguided multitude, and unmasked, in the midst of the temple, the seducers of the people; who was willing to sacrifice his life for the truth, and who effaced with his blood the stains that obscured its light!

But were it even that the doctrine of religion which was before Jesus had not lacked in completeness and purity, yet it missed that *clearness* which is required to kindle for the world the light of knowledge. It was almost entirely interwoven in philosophical systems, and comprised and involved in the mutual conflict of the schools; it was presented, not in the language of daily life, intelligible to all, but in sublime apothegms or profound reasonings; to the scholar in his study it might be much; to those who most need religion it was nothing; it was sparks that were seen to gleam here and there, no light of truth that could irradiate nations. How elevated above that array of words and that subtile scholasticism is the simple instruction of Jesus, who knew how to reveal the mysteries of God's being in intelligible language, and to elucidate the secrets of the heavenly kingdom by familiar comparisons; who unfolded the conclusion of abstract treatises and the argument of whole volumes in a few distinct words: *God is a Spirit, and they that worship him must worship him in spirit and in truth. Fear not them which kill the body, but are not able to kill the soul;* who was the teacher not

only of a few select pupils, but of the people, who hung on his lips because no word was lost to them, who by thousands followed him over sea and land, even into the heart of the desert, forgot meat and drink to hear him, and parted from him with the testimony on their lips, *Never man spake like this man!*

Finally, in a doctrine which should contain for all mankind the light of religious knowledge, the principal thing is infallible *certainty*. But where shall we find this? With such sages among men, who make their sentiments the standard of truth, and endeavor to confirm those sentiments by cogency of argument, but whose proofs are contradicted by others; whose systems are exchanged for one another, the one displacing the other; and they who were deified by their contemporaries are pitied by the next generation for their short-sighted subtlety? No, the Teacher, who shall be *the light of the world*, must speak with authority and be able to demand faith in his utterances. No blind faith, which would forbid to examine the authority of the speaker, or to test his sayings by the demands of the understanding, or by the dictate of the moral sense. He must indeed preach as having authority, and not like the scribes; but his instruction must also bear the internal marks of truth, vindicate itself to the reason, and commend itself to the conscience. And were not the sublime truths which the philosophers of antiquity announced thus revealed to them first in their mysteries with great solemnity, and as secrets, whilst they afterwards

unfolded them in their writings as the doctrine of wisdom? But compare now with this authority of mysterious tradition the public and authoritative teaching of Jesus. When he spoke of heavenly things, or on the duty and destination of man, it was as if a mist cleared up before the understanding, a curtain were drawn aside from before the mind, as if one were admitted to the beholding of eternal truth. Corrupt magnates could call his authority into question, because they preferred darkness to light. Scribes and Pharisees he might point to the miracles which he performed; but for the upright in Israel it was sufficient to hear him to cause them irresistibly to feel: this Teacher is of God; what he has heard in heaven he announces on earth. Go, my hearers, in thought, back to Palestine as it was eighteen centuries ago, despised and humiliated, less even by the domination of the Romans, than by blindness, superstition, frivolity of mind, and hypocrisy. In that land and among that people lives a man in mean condition of life, educated in no school of science, thirty years unnoticed among the rudest portion of his countrymen; at once he appears as teacher, and all are amazed and struck dumb at his wisdom; persuasion flows from his lips, whether he purifies the religion of the fathers from errors and exhibits it unadulterated and undegenerated, or brings new truths to light, gives an insight into heavenly things, and opens prospects which for ages and generations had been concealed. Whence has the Galilean acquired this knowledge, so pure, so sublime, so clear



and unclouded, which obscures all the light of the ancient sages? Whence this freedom of soul and sense, to raise himself above prejudice and popular opinion, and to spare no seducers, though they occupy the seat of Moses? Whence this triumph of pure simplicity, without pomp of words or ostentation, simply supported by innocence and love? It was because he came from heaven, and as ambassador of Him who is the only and eternal source of truth, respecting God and divine things he alone could speak with infallible certainty, because he was *the light of the world*.

II. If the doctrine of Jesus be in this respect like the light of the sun, that all mankind need simply open their eyes to be irradiated by it with the light of religious knowledge, it can with equal propriety be compared to it with respect to its cherishing warmth, as it preaches its sublime and consolatory truths, not merely to the intellect, but also to the heart. What a religion for the heart is, needs indeed little but yet some explanation lest we should remain clinging to mere sounds. It is a religion which is designed not only for thinking, but also for sensitive beings, the belief and practice of which fill the bosom with pure and pleasant emotions, which comforts, which makes thankful and joyful, which teaches how to live and die with composure, in a word, a religion which is at the same time a doctrine of blessedness. I will not, my hearers, compare in this respect the doctrine of Jesus with that of the ancient sages of the world; the distance here is too great and incalculable.

Such a comparison, moreover, is not necessary to make it evident and palpable that it alone possesses that all-animating glow which in the moral world, like the sun in the world of nature, imparts to all life and joy. Let us consider this in certain particulars, and for this purpose contemplate the relation of Jesus' doctrine of religion to our *external*, to our *moral condition*, and to our *expectations for the future*.

We live in a world created by God, where all that we see is his property, and all that we enjoy his gift. We ourselves are equally dependent on him, as all that surrounds us; it is his breath by which we live, and when he withdraws it, then we die. Our lot on earth is subject to innumerable changes. When we awake in the morning, glad and cheerful, we know not whether the evening shall not find us plunged into sorrow and weeping. Our property, our relatives and dear pledges, the welfare of our body and our mind, all are involved in this vicissitude. We are in need of all things, and there is nothing of which the slightest accident cannot deprive us; yea, in our whole existence here below nothing is certain, save only uncertainty. Behold our *external condition*! Is it possible that in such a condition it should be indifferent to our heart how we must represent to ourselves that powerful Being in whose hand we are, with all that is ours and with all that is dear to us? Him who rules the world according to his pleasure, and at whose beck everything must stand or fall! Enter the school of Jesus, and there hear by

what name you may name and address that mighty Being, — it is the name of Father, Father in heaven! Are you acquainted with a more tender relation than this, more honoring to the insignificant inhabitant of earth? Whose heart does not open with gratitude, with the confidence of love, at the mere thought: He who has his seat above clouds and stars, he is my Father! And would a father be father if he cared not for his children? But of such a care as is the divine care for the children of men, and in connection with that, of such an unlimited dominion as God exercises in the kingdom of nature, in which nothing is too mean for his all-embracing administration, — of that we should have no idea, and we should not dare expect it, if the infallible doctrine of Jesus had not raised it above all doubt. Without the will of Him who causes his sun to rise in the heavens, not even a sparrow falls to the earth; He who causes the stars to revolve in their orbits, feeds also the fowls of heaven out of his storehouses, and clothes the lilies of the field. According to this standard our Lord would have us estimate the care of the heavenly Father for his children; and when he can find words no more to exhibit the illimitableness of that care from which nothing, nothing, is excluded, and has recourse to imagery, he then says, *even the hairs of your head are all numbered!* What a doctrine of God, the Creator and Ruler of the universe! No, so does not the sun cherish the earth, as it refreshes the heart of the needy mortal!

We are accustomed to separate in our thoughts our external and *our moral condition* from each other, to aid our contemplation of the whole ; but they are closely united, and, as it were, melted together in us. We should not then have abused this distinction, to place the heavenly Father in such a light, as if the moral character of his children were to him in greater or less degree indifferent ; as if he who causes his sun to rise on the evil and the good, viewed both with the same eye ; as if he were like a father that spoils his children by foolish indulgence ; and as if the evil and rebellious child had nothing to fear from him. Alas, we may be quieted by such deceitful representations ; but our conscience rises up against them whenever we seriously reflect on our state before God ; it rises up against them in the hour of death ! Even the love-breathing doctrine of Jesus knows the distinction between righteous and unrighteous, between a time of forbearance and a time of retribution ! We hope, then, as sinners for pardon, for remission of well-deserved punishment, and, if we are not reckless, on this hope alone depends our peace of mind.

But wherever we may have sought grounds for this hope, whether in sacrifices and gifts on the altar, or in unwept tears of repentance and fruitlessly undertaken self-amendment, or with whatever the deceived heart may have flattered itself, Jesus' doctrine alone has, to the full satisfaction of the mind, shown that the heavenly Father *will*, that the heavenly Judge *can* forgive. This is now no bare conjecture, no expectation, which may deceive ; he

who came from God and was of God has taught us to pray with confidence: *Father, forgive us our debts.* He has done infinitely more, that he might be the true and alone beneficent light of the world. He has bled as the propitiatory sacrifice for sin, and when about to meet death said, *My body is broken for you, and my blood is shed for you.* O light, O comfort and joy for the dejected and disquieted mind, now can we again raise our eyes to heaven, and go with boldness to the throne of the reconciled Father, by faith in the Son, who has paid the ransom of our souls! What a doctrine of pardon! No, so does not the sun cherish the earth, as this doctrine refreshes the heart burdened with guilt!

Behold, also, obstacles removed that could obstruct our prospect for the future; behold heaven opened for the guilty and lost at the end of their earthly course! In all ages have the good and virtuous among men directed their eyes thither, as to the fatherland of virtue, and contemplated it as the most pleasant of their dreams, that they should some time land there. But the light has arisen, and it is no longer a dream that a rest is prepared for the friend of God. It is no longer speculation of the mind, alas! so often the sport of illusion; no reasoning resting on the voice of an inward necessity, which in so many is not heard; or on the nature of our rational and excellent spirit, of which we know so little; it is promise of God! it is announcement from heaven, made by Jesus, procured at the price of his blood, and confirmed by his glorious resurrection from the dead: there

awaits us an eternal, blessed life beyond the grave ! What that blessedness shall be, how should we be able to comprehend this in this tabernacle of clay ? But what are the images by which it is represented to the pure in heart ? The inheritance of a heavenly kingdom ; dwelling together in a paternal mansion above ; one with him who has prepared for us our places there, in the beholding of God — But who can describe the beatific raptures which are promised us by Jesus, when with his own hand he shall conduct us into the heavenly mansion ? What a doctrine of immortality ! No, so can no sunlight cherish the earth, as this doctrine refreshes and blesses the heart loosened from earth !

III. I have come to the last part of my discourse. Jesus is *the light of the world*, because his doctrine not only enlightens the mind and inflames the heart, but also purifies *the life* ; as the rays of the sun, which illumine and warm the earth, also communicate to it the blessing of fruitfulness.

If the doctrine of Jesus enjoined and inculcated no holiness of life, then might it, instead of the light of the world, be denominated the ruin of human society. So many privileges on the one hand, and no obligations on the other, who would not be amazed at such an absurdity ? Peace in life and death, impunity before and after death, and with it a life without gratitude or love, irreligious, dissolute, with contempt of the holiest commands, as if there were no God who observed us, as if Jesus had shed his blood to found a kingdom of vice ! were there a teacher who preached this, we could not,

if we would, believe it; were he to speak the language of the most seductive eloquence, we should remonstrate with him: You are a liar! and though he professed to come from heaven, we should answer him: You are an ambassador of hell! No, there is no light of the world without the light of virtue; thus spake Jesus, when he commanded his followers that they should *let their light so shine before men, that they might see their good works, and glorify their Father which is in heaven.*

Systems of morality are not wanting in the writings of the ancient sages, presented in select language, with choice and strength of expression. We do homage to their sentiments as well as to their golden apothegms, and imprint them on our memory as salutary lessons. But the morality of Jesus places us on a much higher stand-point, exalts virtue to holiness, and prescribes the duties which become children of God! I will not speak of its perfection without needless severity; of its scrupulousness without excess; of its purity without superstition; of its loveliness, of its grand aim and tendency to form the inhabitant of earth to a citizen of heaven; of its humanity, and at the same time its divinity; where should I end, were I to enter into all this? But this I may not pass over in silence; who ever so insisted on the practice of those precepts as did Jesus? He was not merely concerned to express in suitable terms the divine requirements of virtue and equity, or to charm and captivate by the beautiful simplicity and striking justness of his utterances; he would acknowledge no one as

his pupil who refused to do the will of his heavenly Father : he excluded from his kingdom those who petulantly neglected the duties of brotherly love. *By their fruits ye shall know them*, thus he spake ; *Do men gather grapes of thorns, or figs of thistles ? A good tree cannot bring forth evil fruit ; every tree that bringeth not forth good fruit is hewn down, and cast into the fire.* And when he opened his mouth in beatitudes, it was the humble, the meek, the pure in heart who shared in that blessing !

I have not yet said all, my hearers ; I have not yet said that which, more than anything else, makes the doctrine of Jesus like the fructifying light of the sun. Faith in this doctrine renews the heart, not as by some secret power, attached to it from without, but by the argument of that doctrine itself, and the relations in which it places him who has embraced it with his whole heart.

How can he call God, not with the lips, but with his heart and in truth, Father, without feeling that the filial duties of love and obedience rest upon him ? How rejoice in the friendly guidance of that heavenly Father, should his conscience say to him : You walk, with heart and soul, in the paths of perdition ? And when the gospel says to him : Thy sins are forgiven, there is no condemnation for thee, heaven awaits thee ! then he should be able to believe this, and his heart at the same time remain cold, and not kindle into the most fervent gratitude to God who ordained this for him, to the Saviour who merited this for him ! that he should not swear the sacred oath : To this God and this Redeemer will I live ! I,



registered to citizenship in heaven, will walk as a citizen of heaven! Oh, my beloved, sooner shall all the rays of the sun be unable to pierce the iron crust of the earth, to bring a single grain of corn to maturity, than faith in such a doctrine bear no fruits of righteousness, renew and purify no hearts, and unite no men to God!

I have accomplished my task, my hearers, and the doctrine of Jesus, as a doctrine of religion for the mind, the heart, and the life, I have endeavored so to present to you that the conviction might be revived in you: yes, truly he was and is *the light of the world!* Much I have been obliged to pass by, much I have been able only to touch, that was doubly worthy of a more ample development. Yet I have not spoken to you of the light which this doctrine has already spread over the world, of the incalculable benefits which it has conferred on mankind; yet have I not fixed your views on those joyful and glorious times when all nations of the earth shall bask in the brightness and glow of that heavenly light. The moment that remains to me I can only employ to excite you to prize your happiness in being permitted to walk in the *light of the world*, and to make a thankful use of it.

Yes, great is the happiness to know infallibly what we are to believe and expect of God; not to be in these things dependent on human teachings and systems; not carried about in the whirl of human opinions, which assail and annihilate each other, fix their seat one on the ruins of the other, to be presently thrust from it by another. For not

for his contemporaries alone did Jesus kindle that light : and it is not obscured or extinguished by his disappearance from the earth. By his divine Spirit he caused it to shine with equal clearness in the hearts of his confidential pupils ; by them it was spread over the whole earth, and in their writings, as well as in the discourses of their Master, by them faithfully recorded, it shines upon us with unclouded brightness. Let us acknowledge the greatness of this divine gift ; let us thank the Father of light for it ; let us pray him continually *to uncover our eyes, that we may behold the wonders of his law ;* and let us feel with emotion and alarm, how great a judgment would befall us should it be said to us : *I will remove the light from thy candlestick !*

And by what shall we better show our gratitude than by making regular and serious use of this great privilege ? By exercising ourselves in the knowledge of the revelation of God's grace in Jesus Christ, and by constantly strengthening our faith, and fixing it on the immovable foundation laid in the gospel ? By this, that we guard against following a deceptive twilight ; that we try the spirits, whether they be of God, and forget not the declaration of our Lord : *If the light that is in thee be darkness, how great is that darkness ?* By this, above all, that we walk as children of the light, hate all evil works of darkness, glorify God by our walk in meekness and fear, and keep our eye fixed on that land of eternal light where shall be no more night, for God shall there be all in all ? Amen.

## SERMON VII.

## LOVE TO JESUS.

Whom having not seen, ye love. — 1 PET. i. 8.

AMONG the properties and peculiarities which characterized the doctrine of Jesus and his manner of teaching was one that we meet with in no other teacher, either before or after him ; just as little in those who spake by divine authority and inspiration, as in those sages of antiquity who ascribed all their science and knowledge to the light of reason. I mean that Jesus exacted of all who followed him and professed to believe in him, *love, love to himself*. It is true, if any one deserves love it is he who devotes his whole life to the work of pointing out and commending to others the way of truth and blessedness ; and if there is on earth any remuneration for the cares and sacrifices of a faithful teacher, any encouragement to cause him to proceed with unfaltering step in his arduous course, it consists alone in the love of those whom he may have been able to rescue from error, and win for heaven. But he *demand*s not that love, he *prescribes* it not as a duty, he makes it not the touchstone by which to try the genuineness of the acceptance and the loyalty of adhesion to the

truth known ; much less does he make it the soul of his teaching, and the highest command for the confessors of his doctrine. And yet this Jesus did repeatedly, undisguisedly, and forcibly ; demanding a love which stood on an equality with that of the most tender relationships, yea, even transcended it : *He that loveth father or mother more than me, is not worthy of me.*

On this track he was followed by his Apostles. Everywhere and at all times they made confession of their love to their Lord ; in labors and trials they testified that the love of Christ constrained them ; to kindle this pure love in the bosom of the first Christians was their most zealous endeavor ; and it was the greatest encomium which they knew to bestow on their congregations : Ye love Jesus !

Now if Jesus was not more than Teacher and Ambassador of God, then this sounds strange ; then his claims were extravagant, and the exhortations of his disciples reprehensible. So did no Moses, no Samuel, no John the Baptist, in whose mouth was the word of the Lord, and for whom alone they demanded love, loyalty, and obedience. But Jesus was also much more than one of these ; it was an entirely different relation that bound him to all whom he called his ! He was and is worthy of that love ; he knew and knows how to inspire that love ; and love to him, flowing together with love to his heavenly Father, was and is, and will ever remain, the highest and holiest of all moral obligations, the foundation and corner-stone of the kingdom of heaven on earth.

Herewith would I occupy your attention, in this hour of religious meditation and separation; for which purpose may the God and Father of our Lord Jesus Christ command the influence of his Holy Spirit, and the blessing of the gospel!

## PRAYER.

Adorable Supreme Being, source of all that lives and is! Who can know thee without loving thee? Who can think of thee without thinking of a Father, a Provider, a Guide on life's journey, a Preserver in perils, a Friend in need, a Rock of immovable confidence? That thou wast and art! As such hast thou made thyself known to our understanding and to our heart; by the light of our innate knowledge, by the word of thy revelation, by the history of all ages, by our own experience. Wherever we turn our eyes, in heaven or on earth, or in the inmost recesses of our own mind, everywhere we recognize, in conjunction with thy greatness, also thy amiableness, and thousands of voices proclaim to us: Thou shalt love the Lord thy God with all thy heart, with all thy mind, and all thy strength! And that no infinite distance between thee, who dwellest in heaven, and us, whose foundation is in the dust, should hinder us from consecrating to thee the most tender affection of our hearts, that we might be able to fasten us still more closely to thee, to bind us still more firmly to thee, thou hast sent thy Son, thy image, in whom the fulness of the Godhead dwelt bodily, into the world, and caused him to assume our flesh and

our blood, that thou shouldest become in him visible and palpable to us, and we in the Son should love the Father and rejoice in him with an unspeakable and glorious joy!

Adoration and praise be rendered to thee for this great and ineffable grace, for this wonder of thy compassions respecting us! It is a height which we cannot measure, a depth which we cannot fathom; we fall on our faces and exclaim in thankful adoration: God is love! And should we then not honor the Son as we honor the Father, love the Son, as we love the Father, not love and honor the Father in the Son? Then should we certainly reject the counsel of thy eternal wisdom for our salvation, thy thoughts of peace concerning us, and should forfeit the most blessed of all privileges: behold how great love the Father hath bestowed upon us, that we should be called children of God! Ah, were only our hearts more burning in us, as often as we think of him, our Head and our Lord, our Mediator and Advocate with God! as often as we speak of him who procured life for us by his death! or when we are called, by word and life, to honor him who has made us partakers of the citizenship of heaven! Forgive us, heavenly Father, the lukewarmness and insensibility of our hearts, if to this moment we have been destitute of love to Jesus, the cooling of our first love, if he has ever been precious to us. Deeply impress our hearts with his unspeakable amiableness; revive in us the remembrance of all that he was for us and did for us, that with the

eyes of faith and love we may behold him whom with the eyes of the body we never saw, not fearing the glorious appearance of his coming, but desiring to be by and with him, and to see him as he is.

Grant to this end thy blessing on our religious gathering, and the proclamation of the Word of the everlasting gospel. May love to Jesus animate the words of the teacher, inflame the hearts of his hearers, that both speaker and hearers, partakers of the fruit of the merits of that only Redeemer and Saviour, may stand unblamable before him in that day! Our Father, etc.

Respecting the writer of this epistle, the Apostle Peter, his character and his history, I deem it needless to entertain you. You know him, and what in connection with the text read we must more particularly recall concerning him will be mentioned in its proper place. He possessed great authority in the primitive Church of Christ, especially among the converted from among the Jews, as well beyond Palestine as within its bounds, to which the occurrences on the illustrious day of Pentecost had readily given occasion. To them, therefore, this writing is principally directed, and indeed to the dispersed in foreign lands, in Pontus, Galatia, Cappadocia, Asia, and Bithynia; he calls them *the elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.* To Christians already at the outset described by

him in such terms he must indeed ascribe great privileges and an exalted station in the kingdom of Christ, as we hear him do from the third verse of this chapter to the twelfth inclusive, laying thus a firm foundation on which to build the instructions, exhortations, and consolations which constitute the argument of this whole glorious epistle. In this description of the character and the expectations of all true believers, love to Jesus must also find its place; wherefore the Apostle in the verse from which my text is taken, makes mention of it as the source of the purest and most blessed joy: *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.*

The first portion of these words will constitute the particular matter of our present meditation.

I. I shall, *first*, not indeed explain the declaration of Peter, for proper explanation it does not need, but yet entertain you briefly on its meaning, its design and force;

II. *After that* I shall, on the nature of love to Jesus;

III. And *finally*, on its importance so endeavor to speak to you, that also our love to that amiable one may thereby be fed, cherished, and confirmed.

I. *Whom having not seen, ye love.* In that part of the epistle to which our text belongs, and indeed throughout this whole composition, reigns not so much an artificial order and premeditated concatenation of ideas as a free outpouring of the



mind, whereby one gives free course to his emotions and allows himself to be borne along on the current of his feelings; whereby one thought displaces as it were another, and sometimes a single word is sufficient to give a new turn to the discourse, to depart from the subject treated of, or to return to it.

The express mention of Jesus Christ and the revelation of his glory, in the close of the former verse, could therefore alone be to Peter sufficient occasion to cause to follow immediately upon it: *whom having not seen, ye love.*

They to whom Peter wrote this epistle had thus *never seen* Jesus; being Jews, they *could*, however, have seen him at the feasts in Jerusalem; yet among the dispersed in distant lands were but few whose circumstances would often justify the long absence and the expense which such a journey required: and among those to whom Peter wrote there may perhaps have been some who had beheld the face of Jesus; but they had not, however, had intercourse with him; and even these few made no sufficient exception that Peter could not in general have said of all, *that they had not seen Jesus.*

That we should love one whom we have never seen can be comprehended, and examples of it are not wanting; but to do so without knowing him in his qualities and in his relation to us, this is impossible. The dispersed Christians from among the Jews thus *knew* Jesus, from authentic and credible reports; yea, they possessed of him a knowledge extensive and complete enough to see begotten by

it an upright, steadfast, and hearty love to him. Very early indeed, writings seem to have been in circulation, which contained in simple narratives the life, the acts, the exit, and the glorification of the Saviour. Matthew, one of the Apostles, himself wrote, for the service of the primitive Church, such a gospel, in the abridging of which, as well as in the important additions and elucidations which render that small volume invaluable, Peter had perhaps no insignificant part. When Luke recorded those particulars of Jesus' abode on earth which were held by Christians as perfectly certain, many had already before him taken the same thing in hand; and there was thus no lack of written sources, invested with sufficient authority, to make Jesus known in all his doing and character, in his passion and in his triumph, in his entire amiability. To this was added the preaching of the Apostles, and of the other disciples, who had daily had intercourse with Jesus, and were chosen by him to bear his name and to promulge his gospel. These men, wholly penetrated and animated with the image of their Lord, and who had received the promise of the Spirit, who would bring all things to their remembrance which they had seen and heard, had purposed, among the churches which they visited and founded on their journeys, to know nothing save Christ and him crucified; of him their lips overflowed; they spoke of him in the language of the heart, in the language of the purest transport. And is it, then, marvellous that they should kindle in unprejudiced, in truly virtuous minds the same

glow of love which burned so brightly, so purely, so beneficently in their own bosom?

The love to Jesus which Peter ascribes to these Christians needed to be no blind passion, and unhappy he with whom it is this, — a barren shrub, on which no fruit can grow, a shadow without image, a flickering without glow! In order to love him whom we have not seen, a still more distinct and perfect knowledge is required than to love him in whose look and intercourse we share. Love does not penetrate so quickly through the ear as through the eye. He whose countenance we behold, whose presence we enjoy, how much more easily does he gain our affection than he of whom we have been apprised by others, who he was, what were his thoughts respecting us, what he did for us. That feeling of relation, of desire, of indispensableness, which alone can be called *love*, if it shall be truly awakened in us, for one unknown by face to us, perhaps by lands and seas separated from us, how nearly must what is said of him affect us; how must it touch the most tender chords of our sensibility, and with what a firm conviction of truth must we believe and accept all that is related to us of the greatness and goodness of the object of our love, and of its influence on our rest, on our satisfaction, on our happiness!

It is then no mean testimony, but great and eminent, which Peter gives to the scattered Christians, when, with reference to Jesus, he says of them: *whom having not seen, ye love*. And, moreover, if any one knew what love to Jesus was, it was Peter;

he, one of the most beloved of the disciples, witness of his Master's transfiguration on Tabor, witness of his agonies in Gethsemane ; who had received and lodged him in his house ; who, where it came to proofs and professions of loyalty and affection, was spokesman for all the others : *Lord ! to whom shall we go ? thou hast the words of eternal life ;* whose very fall, how deep and grievous soever, had proceeded singly from this, that love had made him contemplate that fall as impossible. How must still that voice of his risen Lord, that oft-repeated question, have continually sounded in his ears : *Simon, son of Jonas, lovest thou me ?* whilst his heart could still continually respond to it : *Lord, thou knowest all things ; thou knowest that I love thee.* When I represent to myself all that could, in the writing of these words, have passed before the mind of the Apostle, then I read, it seems to me, in them : Beloved in Christ, you have not seen him, that only, that holy, that glorious one ! Had it been granted you, like me, to share in his intercourse, in the effusions of his heavenly friendship, oh, you would not have been able to restrain your hearts from attaching themselves to him in the most tender affection ; eternally dear and never-to-be-forgotten would he have become to you as to me ; but even now, praise be to the grace of God, honor be to Christianity, glorified in you, *though you have not seen him, yet you love him !*

What, now, is the nature of that love to Jesus, whom we have not seen ? How is it possible ? how is it begotten ? how does it manifest itself ? These

are the things on which we are to meditate in the *second part* of our discourse, in which I am to speak to you on *the nature of love to Jesus*.

Who knows not the agreeable passion of love? It is different according to the nature of the object about which it is operative; also different in sincerity, in purity and fervency; but what human bosom is there which has never felt what love is? It can for wise ends, determined by God, unite itself with the sensations of our sensuous being; but it is in reality independent of it, and belongs to our spiritual nature, by which we are allied to the angels, to God himself. It belongs to the noblest elements of our spiritual nature, and is the bond which holds together the moral world. Without it, it is eternal winter, as well in the invisible as in the visible creation. It is the source of our purest pleasures; it can be the source of an unspeakable and glorious joy. Love to Jesus is truly, and in the most proper, most natural sense of the word, love: as the friend loves the friend of his heart, as we love a benefactor, as we love whatever is lovely. Are there not among our fellow-men those to whom we feel related as if they were our brothers, though no other consanguinity binds them to us than that we with them have sprung from the same progenitor of all mankind? Is not love love's whetstone, and does not our heart open more readily to them in whose heart we know that we have a place? If he whom we highly value and esteem, desires our friendship, can we withhold it from him? And of what nature is the engagement arising from

solemn obligation for important services rendered, for help in need, for preservation of property and life? Does gratitude in well-constituted hearts work no love? When, finally, we discover in any one qualities fair and gentle, agreeable and captivating, does there not then exist a secret attractive power which makes the refusal of our affection wellnigh impossible? And when all that has been enumerated, relation, respect, gratitude, amiability, unite on and in the same object, what love then cannot thence arise, which in sincerity, in purity and steadfastness, finds nowhere its like? Such is love to Jesus; we will unfold it to you in certain particulars; but I must previously limit you to a required qualification, without which the possibility of that love might be doubted.

We must, for instance, not confound with it the respectful and tender remembrance of one deceased, if we would not indulge in a vain play on words. To the dead, who has been torn from our heart, we pour out our tears, and derive melancholy pleasure from the recollection of what he was to us when with us; but we miss him; new reciprocal performance of duty and service has come to an end; or if we can in truth be said to love them at whose graves we weep, and whose will remains ever dear to us, the former pleasant intercourse and communion, the life and soul of love, have been cut off. In order, then, to love Jesus as it becomes us, and as is acceptable to him, the belief that Jesus lives must be deeply rooted in our hearts; that he lives not only as all our dead live, but that he

lives for us ; that he has not there, where he is, lost his relation to the earth and to his friends on it ; that he accepts the proofs of their affection, and bestows on them the proofs of his ; that he, exalted to the right hand of his Father in the heavens, is the same that he was when he dwelt here below among men ; that his mediatorial glory and majesty have diminished nothing from his human amiability ; and that we contemplate him as absent only with respect to the body, but as to the spirit present and by us ; hoping and longing and expecting that he will in due time receive us to himself in the mansions of his Father, and that we shall see him as he is.

As we thus contemplate Jesus, whom we have never seen as one who lives ; who is detained, indeed, in other regions, but from there takes notice of us, concerns himself about us ; with whom we can daily hold communion through the purest and most tender emotions of our souls, and with whom we hope to be finally united, never to part ; need we then ask, how love to this Jesus is produced in us ? Certainly so as with the Christians to whom Peter wrote. By knowing him in all those relations in which he is dear to us. Our human relations are judged to be fainter and weaker, in proportion as they are less exclusive ; and so lowest on the scale of the same stands that of our fellow-man, the participant of our nature. It is, however, a weighty relation, the foundation of all the rest, the source of all duties of love, that God has made of one blood the whole race of men. No ! we

should not be able to cherish that love for Jesus which we may now bear him, had he not become partaker of our flesh and blood. It is also a sweet and fair emotion to love man in man. It becomes sweeter, fairer, more sublime, in proportion as human excellence is more gloriously displayed in him. As among our kinsmen, among our fellow-citizens or countrymen, among our brethren in the same calling or occupation, we love them most who most honor their race, the place or the land of their abode, their station in the world, so that we may remember them with noble pride ; so none is dearer to us as man than he in whom it appears of what greatness our nature is capable. Alas ! since the mournful fall and the dominion of sin, we have little reason to be elated because of our race ; if not to be ashamed on account of the depth to which it is sunk. But Jesus has by his example brought to pass that we can again raise our head ; in him was manifested our original perfection ; in him it appeared what dispositions, what prospects, what a heaven could lodge in the human bosom ; he has again ennobled our nature ! Who is there, then, to whom as man we can bear a like love as to Jesus ?

Among the traces of our excellence which sin has not effaced belongs also this, that true virtue inspires us with an esteem and respect which even the miscreant cannot renounce. That esteem is in the good nearly allied to love ; yea, without it there exists no love that deserves to bear the name. When our understanding applauds the choice of our heart, then first can we undauntedly follow its



dictate ; and how is true affection inflamed by each well-deserved tribute of praise that is bestowed on its object ? I dare hardly, my hearers, among Christians, who know their Redeemer, speak of him as worthy of esteem ; for he was worthy of much more than this, he was worthy of reverential homage and adoration. Had he borne the image alone of immaculate humanity, I should speak to you of his innocence, of his wisdom and goodness, of his courage and his steadfastness ; how he, always like himself, could challenge even his enemies to point out anything faulty in his life, and extorted from them the testimony : *Never man spake like this man.* But he bore the image of the invisible God ; as a visible Deity he walked among men ; and they who had eyes to see him as he was, beheld his glory as that of the only begotten of the Father ! And if, then, even that esteem which we feel for weak and imperfect creatures is sufficient to serve as a foundation of the love which we cherish for them, how pure, how constant, how heavenly must not then be that flame which is kindled by such a veneration !

But you think, perhaps, that this lofty elevation and divinity of Jesus are prejudicial to affection for him, to familiarity with him, to the outpouring of the heart before him ; but do you then forget how all that brightness of glory manifested itself in him, full of grace and truth ? There may sometimes in him whom we highly esteem, whom we honor as the ornament of his age and his station, even in him who overloads us with benefits and favors, be

something that repels us as it were from him, and prevents us from giving him our entire confidence. There is yet a particular property which we designate by the general name of amiability, and who was therein ever to be compared with Jesus? Who was gentle, patient, friendly, indulgent, like him? — adapting himself to the wants, manners, wishes of all; all things to all! Who was so greatly the friend of the unhappy, whom he never repulsed, but comforted, aided, and delivered? To heal infirmities and diseases was his daily employment; the couches of the sick and paralytic were the world in which he lived; to dry tears his highest delight! Raised above all prejudices of his nation and age, from pure philanthropy inviting to him Samaritans and publicans, sitting at their board; publicly rewarding the tender homage of a penitent female sinner with forgiveness of sins! And what was he not to his friends; to his twelve disciples; to the Marthas, Marys, and Lazaruses; to the noble female disciples, who could not leave his side? He demanded not only the heart of his friends, he gave them also his. He was not blind to their infirmities, and reprov'd them, but yet maintained their honor before the multitude. Still we see him, as he washes the feet of his disciples from first to last, and subjoins to Peter, who out of respect to him is disposed to refuse: *If I wash thee not, thou hast no part with me.* Still we hear him, consecrating their remembrance of him with the bread and the cup of the supper; his farewell discourse on the way to Gethsemane, full of promises,

full of consolation, full of professions and demands of friendship ; his prayer, with which he commends them to the keeping and protection of his Heavenly Father ; and how he finally surrenders himself voluntarily to his enemies, on condition that they will not molest his friends ! What can be denominated amiability, if it be not this ? And as Jesus was on earth, so is he still in heaven ! Who would not desire such a friend as Jesus ; who prefer another to him ?

And permit me yet to add : Whom would you rather out of gratitude love, to whom would you rather be under obligation than to him ? He has redeemed us from death and recalled us to life ! Such a benefactor we call among our fellow-men the greatest, who delivers us from peril of life, especially if he does this at the peril of his own life. But what preservation of life is this in comparison with the preservation procured by Jesus ? The preservation of a life that we must certainly lose again, that at furthest can last only a few years, that, perhaps, will last only a few months or weeks, and then succumb to a power against which no human help can avail ? Is this a benefit so great that he who conferred it on us becomes thereby alone dear to us and never to be forgotten ; that we cannot hear his name mentioned without our heart beating with emotion ? What can, what must we then not feel for him who has for us destroyed death and the fear of death, and brought to pass that he who believes in him shall never die ? I see the condemned malefactor, with tears of love,

sinking down at the feet of his king, who has extended grace to him, without its costing him more than to subscribe his name to the letter of pardon ; and we, exposed to death and condemnation, we receive forgiveness of a thousand unpardonable crimes from our Heavenly Judge and King through Jesus Christ, who for that placed his life not only in the scale, but sacrificed and poured it out in the most cruel and most disgraceful death, himself bearing the punishment which should procure our peace. And this, this benefactor, so lovely in all his traits and characteristics, our head, our glory, and our crown, God manifested in the flesh, demands our love, sets value on our love, loved us first, and desires by his love to make us happy by and with him. I repeat it, need we indeed ask, can we love him ? How is love to him begotten in the heart of his friends ?

And, finally, how does love to Jesus manifest itself ? So, my beloved, as love always manifests itself ; inwardly in emotions of the mind, outwardly in words and deeds. But those inward emotions, who has ever been able to describe them ? That tender remembrance, delighting in the silent enumeration of all that makes the beloved lovely ; in the recollection of all the proofs of his affection ; that fear of displeasing him ; those outgoings of the soul ; that longing to be by and with him — but here all expressions of human speech fail, and though that love also manifests itself outwardly in words, they are simply a faint outline of what is taking place within. Expect there, above all, no

parade of empty professions, no profanation of the beloved name by unseasonable mention of it; but respectful, discreet, and yet always warm language of the heart, intelligible and harmonious, however simply expressed, to them who burn with the same love. And who does not know in what deeds it manifests itself? The friend will certainly avoid whatever displeases his friend, endeavor to deserve his esteem, strive after his approbation, laboring with all his abilities to honor the mutual covenant of love. This is indeed the test of true, noble friendship, the scale by which to gauge its strength and its steadfastness. And unhappy he who would manifest his love to Jesus by other marks than these; who never made any dedication and surrender of the soul to him; who never rejoiced in him with an unspeakable and glorious joy; who does not feel himself blessed when his walk is by his Friend in the heavens; who never with burning tears lamented the infidelity and the departures of his heart through the seduction of the senses and of concupiscence; and whose constant prayer is not, Lord, increase in me thy love through faith, that I may bear thy name and become conformed to thy glorious image!

III. From what has been said it will already have been apparent to you, my hearers, how great importance we are to attach to love to Jesus, concerning which I must yet in the *third* and *last part* of my discourse speak to you, for it is indeed the soul of Christianity, and, as I said at the beginning, the foundation and corner-stone of the kingdom of

God on earth. A few considerations, which I will in conclusion offer, will be sufficient to place in the light this important truth, and impress it on your minds.

First, love to Jesus is in its being the same as love to God. The attempt has indeed been often made, to cast a reflection on the homage and affection which all true Christians render to Jesus, their Lord and Head, as if it militated against the exclusive respect which we owe to the only true God. But how little does one know, in making such an impeachment, of the true nature of the gospel! Yes, how little knowledge does one thereby evince, of what it is truly to honor God! Or is this something else than to honor the counsel and will of God? When the Father will be honored and loved in the Son, does it then become us to pronounce this sacrilege, and to reject the appointments of God's eternal wisdom? Is not the Son, then, the brightness of the Father's glory, the express image of his person? Woe to him who should be able to forget and banish from his heart the Infinite Creator and Upholder of all things, in order to render to another above him his affection and loyalty! Him will the glorified Jesus, in the day of his coming, not acknowledge as his; he who spake and did all that he spake and did in obedience to his Father. But in him we see the Father, the Father's wisdom and power and love. His life is the clearest mirror of God's perfections, and there is no light of the knowledge of the glory of God save in the face of Jesus Christ. Would you

know what most pleases God of all that we can perform to his honor ; to what he has annexed his greatest and most benign complacency ? It is that we love Jesus. In no other relation than as friends of his Son can he forgive us all things, and open to us his fatherly heart and fatherly house above. Thus, we withhold not then from the Father the love which we give to his Son, but we give it to him as he is most disposed to accept it from us, as only he can accept it from sinners ; and fulfil in the way most becoming, most pleasing to God, the first and great command : *Thou shalt love the Lord thy God, and him only shalt thou serve.* Secondly, love to Jesus places obedience to God and the fulfilment of our obligation and destination in their fairest and most amiable light. We are indeed so formed, and it belongs in some measure to the nobility of our nature, that we reluctantly yield to compulsion, and that sacrifices, extorted from us by fear or superior power, lose all their value ; but that on the contrary we gladly perform from love what we allow to be wrested from us by no violence. What is possible to men is possible to them by love. What wonders of fidelity are recorded in history which have been performed by consorts for each other, by fathers and mothers for their offspring, by children for their parents, with contempt of all dangers, with renunciation of themselves, of their property and life, simply because they were constrained by love, which is not to be arrested in its course by mountains, or abysses, or deserts ! And now recollect of what nature love to Jesus can

and must be. Can anything that he desires, or expects, or commands, be grievous to him in whose heart this love has been truly shed abroad? Do you know a more beautiful fundamental law for the kingdom of God than this love, nobler in its nature, more powerful in its operation? Incited by this love, Peter and his fellow-apostles were seen forsaking all in order to follow Christ; esteeming the reproach of Christ an honor to them; enduring poverty, stripes, and imprisonment, and willingly sealing their fidelity with their blood. Where this love has taken possession of the heart, there it will be, amid manifold trial and temptation, even in a pathway of life most filled with cares and difficulties, still the language of the last Christian who has contended in these lists, *His commandments are not grievous.*

And this yet the more, my beloved, since, in the third place, love to Jesus must from its nature be a source of sanctification. No! no true friendship can subsist between the good and the bad, for light has no communion with darkness! Can you conceive of the man before whose eyes the image of the holy Jesus is ever present, and who should not hate sin as a debasement and disgrace and dishonor to his heavenly calling? Unhappy ye whose hearts cannot yet bear witness that you love Jesus; is it not because you know and feel that choosing him you would be obliged to bid farewell to your carnal and sensual life; because you know that there is enmity between Christ and Belial? And ye who cleave to him, and know no life without him for your



souls, when is he more precious to you, and when do you take a purer delight in him, than when you are conscious that in meekness, beneficence, and purity you are promoting the glory of God and the good of the community? Or, reciprocally, when do you form holier resolutions, and wage warfare against the flesh and the world with greater courage and energy, than when in thought you are continually by him, and your relation to him fills your whole soul? Another apostle has said, that *when he shall appear, we shall be like him; for we shall see him as he is*. So is it also with our beholding of him by the eye of faith and love; it must produce conformity to him. It is impossible to set continually before us with inward complacency and interest so much goodness and greatness without being smitten by it, charmed, inflamed with a noble desire to imitate. Yes, the order of nature and of the human emotions must be overturned and destroyed, if love to Jesus be not the same as love to virtue!

Finally, there is no love without desire; no love to an absent friend without longing to see him and to be by him. Love to Jesus, then, is also immovable hope of salvation! Entire Christianity is based on and designed to effect this, that we contemplate the earth as the land of our pilgrimage and heaven as our home. In whom this mind is, he alone walks worthily of the gospel of Christ; and he who has this hope in him purifies himself, even as he is pure. By this, then, let us try ourselves whether we pertain to him through love; and if we cannot give this

testimony to ourselves, let us attend to our ways, lest in the midst of the diversions or enjoyments or cares of life we fail to secure the greatest and only felicity. But happy, thrice happy, if our treasure is in heaven; for where our treasure is, there will our heart also be. That treasure is Jesus and love to him; may he be ours, more precious to us than perishable gold and silver! May Christ be formed in us; may we bear his image, that he may acknowledge us as his, and when we shall have come thither, whither we are all going, he may say of us to his Father: *Father, I will that they also whom thou hast given me be with me where I am.*  
Amen.

## SERMON VIII.

PATRIOTISM, A DUTY OF RELIGION.<sup>1</sup>

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good. —  
PSALM cxxii.

WHO is there among you, my hearers, of whatever rank or condition he be, who regards with indifference the events which in these days so sensibly and so nearly affect our land and people? Who that does not carry about with him wherever he goes the thought of them, and that has not brought it with him even into this house of prayer? We are apprised of the unheard-of violence with which the fortress is assaulted, the cession of which on honorable conditions is refused us through perfidiousness and superior power. We learn with what determined courage it is defended by our country's

<sup>1</sup> Preached December 16th, 1832.

heroes ; how the blood of many has already flowed in its defence ; and some have even sacrificed their lives in maintaining the cause of justice. We hear it, and our hearts beat restlessly within us ; and did we not look upward to Him who alone directs all the affairs of the world, and whose darkest ways are often the most glorious, we should hardly be able to refrain from complaining and disputing. Whence is this, even in the case of those who neither by pecuniary interests nor by means of dear children or relatives are involved in this conflict ? Is it not because we feel how dear to us is our country ; how strong and sacred the bond that binds us to its honor and welfare ? Influenced by this consideration, I purpose, during this hour devoted to religious meditation, to address you, in a manner suited to the object for which we are convened, on interest in the welfare of one's country. To this end I have selected matter which will not only give us a ready introduction to it, but which will at the same time afford us an opportunity to delight ourselves in the treasures of God's word, and by this means furnish to burdened minds some moments of agreeable relief from their anxious thoughts.

#### PRAYER.

God of grace and compassion, who hast commanded us to love our neighbors as ourselves, and hast so formed us that we can never be happier than when we are making others happier, we thank thee that thou dost again grant us the opportunity to

come together in thy sanctuary and enjoy the instruction of thy holy word. We thank thee for this the most excellent of the benefits which we receive from thy liberal hand, and for so many other privileges and blessings which fall to our lot as citizens and inhabitants of this good land. We thank thee that we possess a country to which we are bound by the dearest recollections ; recollections of thy care and faithfulness, of the wonders of thy love and power previously displayed for its good ; a country whose liberty, achieved by the courage of our fathers, has by them been bequeathed to us as a sacred inheritance ; a land where liberty of conscience was procured at the expense of their blood, which thou hast chosen to fix there a seat of thy purified worship, and to cause the light of the gospel to shine in its unsullied brightness. Should not such a country be dear to us for our own and our children's sake, for thy name and thine honor's sake, on account of which thou hast given it to us, and so wonderfully restored it to us when we had forfeited and lost it, and hast hitherto preserved us in the possession of it ? Yea, Lord, we feel with what bonds we are fastened to it ; we bear its interests on our hearts in the perilous condition into which under the direction of thy providence it is brought ; in the conflict between right and despotism in which with thy permission it is involved. And we pray thee graciously to hear all the supplications that from our temples and our closets ascend to thee to deliver it from its present peril ; to spare the blood of its defenders, to sustain their noble courage, and to

cause them to keep their eyes fixed on thee, the God of hosts! To furnish the king whom thou hast granted us in thy favor with thy strength and thy light, that he, to a steadfast perseverance in that which is good, may join that wisdom which may teach him always and in all things to make the best choice for the good of his people. Oh, that our interest in the happiness and honor of our country may ever flow from pure principles, and be more than a mere welling up of inclination and passion! May it proceed from true love to our brethren and friends, and from a sincere regard for the service and the house of thee, the Lord our God; and may we each in our sphere, by virtue and purity of morals, by reverential fear of thy name, cooperate in causing this land of our abode to share in thy continued love and compassion.

To this end we pray thee to bless our present meditation, and to grant to speaker and hearers the influence and assistance of thy Spirit. May the word of thy grace diffuse comfort and blessing all around, even to the sick-beds of those who could not come up hither with us, and whom we commend to thee for restoration, for encouragement, and for sanctification. Accept the oblations of all who are the recipients of favor, and may they be acceptable to thee in Christ. Dwell amid our songs of praise; may our charities be bestowed with a ready mind devoted to thee; and may our prayers and thanksgiving find acceptance with thee for thy Son's sake. Amen.

In considering the Psalm that has been read, we

must place ourselves in the most flourishing times of the Israelitish State. And we do this with no reluctance ; for in days of anxiety and fear, such as at present are ours, such a contemplation may bear us up by reflection on a better past ; it may strengthen us in the present distress, and illumine the eye of our hope as it looks into an uncertain future. The song is in the ordinary editions of the original text ascribed to David ; but their authority is not in this place confirmed by that of the oldest translations. Nor could it have been composed by David ; for during his life, when the ark indeed was on Sion, but the tabernacle and the altar of burnt-offering were at Gibeon, Jerusalem was not yet the place whither the tribes went up to praise the Lord. Nor yet can the origin of the song be placed later than Solomon's reign ; for after his death occurred the disastrous schism by which Israel was divided into two kingdoms, when the tribes no longer went up together to pay their homage to Jehovah on Sion. In a time of prosperity and peace, of fortune and fame, under the government of a wise and powerful king, was this psalm composed and sung ; and its contents are a faithful representation of this illustrious period of Israelitish history. It bears the title *Hammaälóth*, and belongs thus to the small collection of fifteen songs, which, on their journey to the great feasts and during the celebration of the same, were sung by the sacred pilgrims. On another occasion I shall give you a description of these religious journeys to the temple, and of the holy joy of the Israelites, who, as Isaiah expresses

it, *went with the sound of music to come into the mountain of the Lord, to the rock of Israel.* I need not, therefore, suspend at this time before your eyes this charming picture, but only direct you to observe how clearly the song which we now have before us exhibits the object for which it was intended, namely, to be sung by the religious travelling company as they were entering within the gates of Jerusalem. The psalm comprises the joy of the travellers on their safe arrival at Jerusalem, their ecstacy as they view the city, which was the seat of government and the place of their common worship, and the outpouring of their fervent prayer for its preservation, prosperity, and welfare, as an emanation of blessing from the God of Israel.

Led to it by the contents of this song, I desire to address you on *religious interest in the welfare of our country*: a theme which I trust will seem to none of you inappropriate in days such as those in which we live, in which the eyes of every true Netherlander are fixed on that which, under the direction of divine Providence, is befalling the beloved land in which he dwells, or is appointed it in the future. Favor me, then, with an attentive hearing, whilst

I. *In the first place*, I attempt to explain the words of the psalm, and enable you to perceive their appropriateness and beauty ;

II. *Secondly*, take occasion thence to address you on interest in the welfare of the country as a duty prescribed by religion ;

III. And, *finally*, entertain you on the manner



in which it becomes us to discharge this religious duty.

I. For the right understanding of the poet's words in this psalm, I must make two preliminary remarks. The first respects the mention of the city *Jerusalem*, whose welfare the singers have so much at heart. We must here remember that they were not inhabitants of Jerusalem whom we hear speak or sing, and who express their desires for the welfare of their own city; but Israelites now come thither from other and distant parts of the land. It is thus not the city viewed by itself as a great, magnificent, populous city that is here intended, but the capital of the kingdom, the seat of supreme authority, whence all commands and appointments for the promotion of the welfare of the whole people proceeded. It is the place of their common worship, where all the tribes assemble to praise their God; it is the city common to all, and where each found himself as in his own paternal inheritance. It is this Jerusalem which is here celebrated, and the petitions sent up to Heaven for it are poured out for the whole land of Israel.

A second remark respects the word *peace*, the principal object of the wishes which are poured out for Jerusalem and the country. We must not here take this word in its restricted signification as the opposite of war, of hatred, or strife, but in the most unrestricted sense, as indicating all manner of prosperity and blessing, all manner of spiritual and corporeal good. Therefore also in the psalm itself the word *peace* is used interchangeably with *pros-*

*perity*, and the phrase *pray for the peace*, with *seek thy good*. And indeed, peace in the State, peace in social intercourse, peace in the domestic circle, is such a most desirable, all-other-surpassing good, that also the highest felicity that can be enjoyed on earth is, in the style of the Bible, indicated by the word *peace*; and when the priest pronounced the benediction on the assembled people, he concluded his petitions, as they could ascend no higher, with the wish, *Jehovah give thee peace!*

These things being premised, we can proceed without hindrance in the exposition of the psalm, in which we shall follow in the steps of the singers as they give utterance to their joyful emotions. We hear them speak, now in the singular, then in the plural number, without feeling ourselves obliged to think of different voices relieving each other. Singing in common, they are the same strains which are sung by all, the same sentiments which are expressed as with one voice!

*I was glad*, thus they begin collectively, and each speaking for himself, — *I was glad when they said unto me, Let us go into the house of the Lord*. By the divine law given by Moses three great feasts were appointed, and the Israelites were commanded, in order to celebrate them, to come up from all parts of the land to the place where the sanctuary was established, in which God would be served and worshipped by the whole nation collectively. But that law was so beneficent, and at those feasts reigned such a religious, joyous frame of mind, as well by their mutual fraternal intercourse as by

their participation in the numerous sacrificial repasts, that the right-minded Israelite, who could relish true joy, in which spiritual enjoyment was blended with the gratification of the senses, hailed with intense delight the approach of these feasts, and *was glad, as often as it was said to him*: The time has again come, make ready for the journey; *let us go to the house of the Lord.*

It cannot, however, be denied that the journey was with regard to many, especially to such as were obliged to come from remote parts of the land, attended with no inconsiderable difficulties. A march of several days over mountains and hills, and through deep valleys, in the season of the year when by day the sun burned above their heads and rendered them more sensitive to the cold of the nights, subjected them to serious inconveniences, which must be encountered and overcome before they reached the place of their destination. But had they once arrived there, had they not only seen the spires of the city of God reflected from the mountains, but did they actually enter within its walls, then they raised a simultaneous shout of joy, and sung to one another: *Our feet are standing within thy gates, O Jerusalem!*

To the view of the devout pilgrims Jerusalem now presents itself in all the pomp and splendor of the age of Solomon; is it strange that the praise of that city which had been the object of their desires resounds from the mouths of all? *Jerusalem, thus they sing, is builded as a city that is compact together.* So it reads in our translation, but this is

certainly far beneath the expression of the original. A better translation of these words is now generally current; it is this: *Jerusalem, thou beautifully built! a city, where house is joined to house.* One imagines that he hears a young Israelite, brought up in the quiet country, where he has seen no other than scattered houses, separated from each other by great intervening spaces, and who now, seeing a city before him, where one house joins another and all seem to be simply one edifice, expresses with these words his enraptured surprise. This conception has something attractive, and it has charmed me also by its appearance of agreeable naturalness. It may, however, be doubted whether it equally corresponds with the solemnity of a song composed for a journey, which was to be sung simultaneously by many, and these of every rank and age; and whether what is further said of Jerusalem breathes this same childlike or rustic simplicity. It might be asked, whether Jerusalem was then the only city which was thus compacted with buildings, and whether the caravan, which had perhaps passed through more than one city, had not met with the same thing elsewhere? Certain it is, that, *to build a city*, in the Hebrew language, also conveys the idea of *enclosing it with walls and fortifications*; and that the language of ecstasy with which we here meet can also be applied to the invincible strength of the city established by David as the capital of Israel, whose walls and towers had now presented themselves to the view of the singers: *Jerusalem, thou strong fortress! a city all around enclosed within itself.*

Momentous to the patriot, especially in those times, was the impregnability of the capital city, where in extreme peril everything sought refuge, and whose fall always had as a consequence the subjugation of the whole country. But of no less interest was the sight of Jerusalem, regarded as the seat of the public and common worship among the Israelites: *Whither the tribes go up*, thus we read further, *the tribes of the Lord, unto the testimony of Israel*; or rather *this is a law to Israel, to give thanks unto the name of the Lord*. It was a beautiful appointment of Israel's divine Law-giver, which required the whole people, at set times of the year, to come together at the same place, with the noble design of unitedly *giving thanks to the Lord*. Jehovah himself fastened the cord which bound them all together. As long as it was not severed by human rashness, — and in those happy times this song still places us, — so long could no disastrous dissension separate *the tribes of the Lord from each other*, and at the sacrificial repast was heard the song of fraternal love: *how good and how pleasant it is that they who are brethren also dwell together; there the Lord commands the blessing and life for evermore!*

Not always had the place of common worship and festal celebration been at the same time the seat of supreme authority. Yea, as long as the tabernacle, which often changed its place of abode, was the sanctuary of the nation, this had but seldom been the case. Even under the reign of David, whose whole soul glowed with zeal for religion, the ark was indeed on Sion, and songs were daily sung

there to the honor of Israel's God, but when he desired to build there a temple it was not permitted him, because of all the blood that his hands had shed in war. To a prince of peace God was pleased to assign the work of building him a fixed habitation among the Israelites; and first when Solomon had ascended the throne was the place whither the tribes went up to give thanks unto the Lord at the same time the royal city where the highest councils held their sessions, whence the prince issued his commands for the universal maintenance of quiet and order, of right and justice, and the pious pilgrims celebrated it in their songs: *There are set thrones of judgment, the thrones of the house of David.*

Thus Jerusalem combined in itself all that was important and dear to the patriotic and devout Israelite. He saw in it the bulwark of the State, the spot where all the tribes were blended into one fraternal people, the place of his festal worship, and the seat of the royal dominion; he saw in Jerusalem his whole country. And what right-minded citizen, what rightly disposed worshipper of Jehovah would not feel a deep interest in the welfare and prosperity of the national city of God? Who would not pour forth the most fervent supplications for its prosperity and all that divine blessing which is expressed by the all-comprehensive word *peace*? Hear how our pious travellers to the temple discharge this obligation; how they excite each other to it saying, *Pray for the peace of Jerusalem!* How they esteem the lover of his country alone

worthy to share in its privileges : *They shall prosper, say they, that love thee, O Jerusalem !* They wish it at the same time civil and domestic happiness : *Peace be in thy fortress, within thy walls, prosperity in thy palaces.* It is as if we saw the royal city with its proud edifices before us ; but the sight of them excited no envy in the hearts of the simple rustics ; they knew that the streams of abundance and prosperity flowed under the reign of a Solomon from those palaces into the humble dwelling of the husbandman.

But what especially merits our regard at the close of the psalm is the purity of the sources whence their patriotic sentiments flowed. Why was Jerusalem so dear to them ? It was because of their countrymen ; they denominate them their *friends and brethren* ; they recognize no odious distinctions resulting from party spirit ; unity has bound citizen to citizen. *For my brethren and companions' sakes I will now, I will ever say, Peace be within thee.* It was because the service of Jehovah lay near their heart ; because the preservation of sanctuary, of sacrificial service and festal celebration, the preservation of all their religious privileges, was intimately connected with that of the country and of Jerusalem ; therefore they supplicated good for country and city from Him who alone was mighty to bestow it, and sought and asked it of the Almighty and All-good, the God of Israel ; and they close their song thus : *Because of the house of the Lord our God I will seek thy good.*

II. Such, my hearers, are the sentiments ex-

pressed by these singers in appropriate and elegant terms. When we take into view that they who thus spoke and sung were travellers to the temple, engaged in the performance of a positive and costly religious duty, then I may certainly take occasion from their words to address you on *interest in the welfare of the country, as a duty, prescribed by religion*, with which I desired to entertain you in the *second part* of my discourse. I will exhibit to you that interest under a threefold aspect: first, as *a duty of gratitude*; secondly, as *a duty of philanthropy*; thirdly, as *a duty of conscientious regard for our eternal interests*. That in doing this I shall have my eye specially on *our country*, and on *our interest in the welfare of the Old Netherlands*, needs hardly be said.

I denominated that interest in the first place *a duty of gratitude*. Do you not suppose, my hearers, that the sight of the flourishing state in which Jerusalem was found under Solomon's wise reign, the beholding of its high walls and proud palaces and magnificent temple, the wonder of all the East, the enjoyment of a universal prosperity so charmingly portrayed by the historian in these words: *And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon*; do you not suppose that the grateful sense of so many privileges stimulated the more the pious visitor of the temple prayerfully to desire the peace of Jerusalem, and would have rendered indifference to the welfare of his country an unpardonable dereliction of duty?



We, my hearers, I acknowledge it, do not live in times such as were those of Solomon's dominion for Israel; our ancestors, however, once beheld them, when the treasures of the world were poured into the lap of the Netherlands, the remaining fruits of which are still the stay of our national existence. But though our condition now is far less dazzling, and may perhaps in these moments be termed critical, yet we may reckon ourselves among the happy nations of Europe, one of the happy, perhaps of the happiest. Our commerce may no longer be that of former days; still there are, however, no coasts which are not visited by our keels, and no seas on which our honored flag does not wave. Valuable colonies are still left us, though we have been despoiled of others. Does it appear that we must now be the sport of a mischievous state policy, yet from it has arisen a conflict on which the whole civilized world looks with deep interest, in which the old patriotic heroism of the defenders of our rights inspires all with respect and awe for the arms of a people that will not suffer itself to be attacked with impunity on its own soil. Have the Netherlands ever been, since the glorious days of our fathers when they founded the Commonwealth, more than now the object of the esteem, of the admiration of the nations; and may we not from this promise ourselves in the future salutary fruits, whilst our enemies themselves must be ashamed of the injustice done us, and the injury treacherously inflicted on us? With all this there reigns in the midst of our country undisturbed rest and security; the

industrious can earn his bread ; he who possesses abundance can enjoy his abundance ; no part of our country exhibits that melancholy aspect of poverty and wretchedness which elsewhere strikes the eyes of beholders. The heavy burdens which the pressure of the times imposes on us are borne, and there is money left with which to supply the wants of the destitute ; money also to replenish the national treasury. Where is there a people that enjoys more true liberty, protected by wise laws, without being exposed to violence or despotism ? And were these Netherlands formerly indeed always distracted by dissensions, rent by factions, has not that disastrous fire been extinguished, and are not our people bound together by the pleasant bond of unity ? and do they not range themselves as one man around the princely stock of a king honored and loved by all, and who as the glory of the princes of Europe receives homage from the lips of all ? And now, my hearers, should not the contemplation of all this good bind us to this fatherland ; bind us to it in gratitude ? from a principle of gratitude raise to the highest point our interest in its welfare ? Or to whom are we indebted for all this ? Were we to say to ourselves, our own history of earlier days would belie us. No, to God alone our thanks are due, on whose blessing all depends ! To him, who could kindle and sustain heroic courage in the breast of the defenders of the Netherlands ; who preserved us in the possession of what remained to us of ancestral power ; who teaches us to make an intelligent use

of our liberty in the State ; who brought us into the iron furnace of tyranny, to make us on our deliverance from it a nation of brethren ; and who has granted us a prince under whose reign the lot of the Netherlands is enviable in the eyes of the nations ! Unhappy he who, uninfluenced by gratitude to God, does not feel himself incited by so many benefits to love this dear land of our nativity, on which the eyes of the Lord are set for good. Whoever may make himself guilty of this ingratitude, and sigh and complain, and by the calamities which we must bear close his eyes to the loving-kindnesses of our God, we will, as inhabitants of a land which God still continues to regard with so much favor, *pray for the peace of this our Jerusalem*, and say : *They shall prosper that love thee ;* and apply to ourselves the words of another poet when he said : *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.*

Interest in the welfare of one's country is, secondly, therefore also a duty prescribed to us by religion, because it is *a duty of philanthropy*. For love to one's country is certainly not love to that which is insensible or irrational in it, but love to our fellow-citizens, who inhabit with us the same country ; and it is *for our brethren and companions' sakes* that we say to it, *Peace be within thee !*

Among the characteristic traits of our human nature, which are as ineffaceable as some of them

are inexplicable, belongs also that inward affection which each feels for the land of his nativity and abode ; that mysterious bond by which he is fastened to it. Who is there that does not feel his heart beat more quickly when its honor or interest or happiness is assailed ? Who does not rejoice in its prosperity and glory, and seem to appropriate to himself a portion of it, though he may only be very remotely involved therein ? Why are now the eyes of us all directed thither where a courageous garrison of our country, with a venerable hero at its head, maintains the honor and the rights of the Netherlands, and we sometimes forget all in order to accompany them with our most fervent wishes ? Is this perchance only disguised pride ? But does it become us thus to pass sentence of condemnation, and pronounce that criminal or sinful which has in all ages been regarded most beautiful and noble, and by which the best of men have distinguished themselves from a low and selfish rabble ? Thanks to God, they constitute but a small portion ! Pride, you say ; but can it then be also called pride when he who in a foreign land meets with one of his own countrymen, whom he never saw and with whom he never had any interest in common, presently feels himself drawn towards him as by an irresistible inclination, and rejoices as if he had found a kinsman, a brother ? No ; this is no pride, no self-interest ; it is a modification of that unlimited law of love which God's own finger has written in the heart of man. We are destined, formed, not to a limited and contracted, but to a

universal love of man, and to add, as sprung from one blood, as an apostle says, *to brotherly love, love to all men*. But this love must as from a centre constantly spread further and further ; as a stone, cast into the water, forms first smaller, then larger and constantly larger circles, until they are lost in the general flood. Thus we learn from our earliest childhood to embrace, in a love that is constantly extending, first mother and father, afterwards brothers and sisters, then spouse and children, further kinsmen and friends, those with whom we are brought into relation by social intercourse, and finally also all who with us live in one civil society, under the same laws, speak the same language, adhere to the same customs and manners, and acknowledge the same common ancestry ; and, if we be faithful to our original disposition, constantly to approach to that universal brotherhood wherein all that concerns humanity also nearly affects us, and we feel the strength of the law prescribed to us by man's greatest friend : *All things whatsoever ye would that men should do to you, do ye even so to them*. Behold, my hearers, such a link is love to one's country in the great, the sacred chain of general benevolence ; and if love be the soul of all true religion, if love be the fulfilling of the whole divine law, can we then doubt whether interest in the welfare of one's country be a duty prescribed to us by religion ? Do not imagine that God's word has withholden from us examples of it. Think of a Moses, who, when God said to him, I will destroy this ungrateful people and make of thee a greater

nation than this, desired to live and die with his beloved Israel. Think of a David, who, when the pestilence raged around him, said to God: Lord, smite me and my house! it is I who have sinned; *but as for these sheep, what have they done?* Or will you in thought ascend higher, hear a Paul say: *For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.* See our ever-blessed Redeemer shed tears over the fate that awaited his land and people, and hear him, fainting under the burden of his cross, say to the weeping and lamenting women: *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.* We know, therefore, when we love our country, which contains all that is dear to us, when we love it as the child the mother in whose bosom he was cherished, that we obey the law of love, which is the law of God, and *for the sake of our brethren and our friends will we seek the good of the Netherlands.*

But the same is also required, in the third place, by a conscientious regard to our higher and eternal interests. What the poet says in our psalm, *Because of the house of the Lord our God I will seek thy good,* we may also apply to our fatherland. Not so, I admit, as it was in the case of the Israelites, with whom the destruction of city and land and temple carried with it the annihilation of their entire worship. No, the time has come in which neither Gerizim nor Jerusalem is the place of worship, but all true worshippers can everywhere worship God in spirit and in truth! Not only here, but elsewhere also

and in other regions, can we, fearless of accursed constraint of conscience, boldly confess our God and Saviour and the gospel of grace, and live according to its precepts. But should not, however, this patrimony of our fathers be dear to us above everything, because it was so early the seat of a purified religion; because here the warfare against superstition was maintained at the expense of life, and so many streams of blood were shed to secure the triumph of truth? And where even now is the doctrine of the sinner's reconciliation with God, through the blood of Jesus Christ, so generally, so earnestly, so agreeably to the sound apostolic teaching, preached and believed and confessed as in this our happy land? Has it been elsewhere assailed by a dry and jejune naturalism; it has found here defenders: have the free investigation and exposition of the Bible been abused, to wrest, to falsify the sense of this most precious of all books, and to reason away its mysteries of faith; here it has been known how to guard against this seductive example, to keep the middle way between license and stubborn rejection of the better, and of the light of the times,—of this our schools and pulpits can bear witness,—to make the light of the times subserve the preaching of Jesus Christ, as *the power of God and the wisdom of God*. Are there among us those who deny and misinterpret this, because they regard the explanation of God's word as closed for the past two centuries, and hold human utterances for dictates of God's Holy Spirit, we say with Paul: *Though some should even preach*

*Christ of envy and strife, yet in every way, whether in pretence or in truth, Christ is preached; and therein do we rejoice.* Should not the land be dear to us where it is no reproach to be named after the name of Jesus; where the king sets his people an example of respect for all that is holy and divine, of appreciation of the truth which is according to godliness? the land where the houses of worship stand open for us every Lord's Day, and peace is spoken to our souls in the way of faith, of penitence and conversion; where we may publicly dedicate our children to God by baptism, may bind ourselves to him by confession of the truth, and in the use of the bread and wine of the Supper show forth the death of our Lord until he come? Where else should we so enjoy all these things as in this good land; so many exhortations, admonitions, and consolations from the glorious gospel of God; so many voices which proclaim to us, This is the way, walk ye in it! so many means to our eternal salvation? Surely, from a regard also to the interests of our immortal souls, will we, above all things, lay to heart the welfare of the Netherlands. *Because of the house of the Lord our God will we seek our country's good!*

III. I must finally occupy your attention for a few moments on the manner in which it becomes us to discharge this religious duty. I can here be brief, for the principles from which the performance of this duty must flow, point out to us how we must perform it, — by *thankfulness*, by *love*, and *true religiousness*.



*Gratitude*, my hearers, such as becomes the patriotic Christian, consists not merely in the acknowledgment and appreciation of the privileges which we *enjoy*, but also of those which we *have enjoyed*, and consequent submission and contentment when deprived of them. Unhappy the man who is insensible to the benefits and blessings which are allotted him, and who never renders thanks to God for them with heart or mouth! But unhappy also he who, when deprived of them, forgets that he once possessed them, and deports himself as if he had been bereft of that to which he had a legal claim! Is now, my hearers, our safety, our welfare, our very existence threatened; do injustice and violence compel us to make sacrifices, sacrifices of property and blood, which we hardly considered as any longer possible; let us remember the years that are past; let us remember the joyful and marvellous deliverance by which we have again become a free people; as we remember these things, let us bear with courage and patience what is now laid upon us, and make the words of the sufferer ours: *What! shall we receive good at the hand of God, and shall we not receive evil?*

If religious interest in the welfare of the country is enjoined upon us by the law of *love*, then it must also appear in *deeds of love*. There are, alas! men who call themselves patriots, yea, sometimes above others, who, neither in their domestic nor in their social intercourse nor in their relations, afford any evidence that they are animated by the spirit of love. And with such cold, contracted hearts, would

it be possible for them to bear on their heart the interests of a whole society, and with uprightness to say: *For the sake of my brethren and friends I will say, Peace be within thee?* He who truly cherishes love in his inmost soul, and manifests it by doing in his sphere all the good that is in his power, by lightening misfortunes, wiping away tears, succoring those who stand in need of assistance or advice or comfort, by cultivating peace and unity, by promoting as well the pleasure and profit of society as by voluntarily opening his hands for the country and its valiant defenders; he who thus cherishes love in a pure heart, and manifests love from a principle of obedience to the God of love, is the true friend of his people and country; and where love thus dwells, *there God commands the blessing and life forevermore!*

We must, finally, manifest our interest in the welfare of our country by *true religiousness*, and, *because of the house of the Lord our God, seek its good*. Oh that every citizen of the Netherlands cherished hatred and aversion to those popular vices which are the pest of society, and, more than any foe from without, work or hasten its fall! That each were careful to lead a pure and blameless life! That all diligently improved the opportunity of hearing the gospel preached in the house of God, and that it were the language of all: *We were glad when they said unto us, Let us go into the house of the Lord!* Let us, in the church and in our houses and closets, heartily send up to God our prayers for the peace of our Jerusalem, and earnestly seek of him

the good of our land and people. And should we do this from the upright principle of faith in our God and Saviour, we should not only coöperate to the preservation of our country, but also — and God grant that it may be the choice of us all — labor for the preservation of our souls for eternity. Amen.

## SERMON IX.

DEVOUT CONTEMPLATION OF THE  
RAINBOW.

The witness in heaven is faithful. — PSALM lxxxix. 37.

THERE is no spectacle more striking or transporting than visible, created nature, which is itself the mother of art, the original image of all that can be called beautiful, from which we cannot deviate without offending unadulterated feeling and uncorrupted taste. Everywhere this beauty of nature beams in our eyes ; it shines forth in the greatest, and is not excluded from the most insignificant ; from the most brilliant of the celestial luminaries to the dust and the grain of sand under our feet ; from the most magnificent animal frame to the insect that we trample on, it is all irreprehensible, inimitable, glorious !

And yet we hardly half see this nature when we view it alone as it presents itself to the eye, when we do not in the work recognize the Maker, and *the invisible things of God are not from the creatures understood and clearly seen, both his eternal power and Godhead.* Then it is, with all its motion and life, mournful and dead, less than a cold print, whereby we at least still do homage to the hand that projected and engraved it. But behold we it

as the product of a wise, beneficent Supreme Power; as an effect of the highest love, of the highest order, of the highest blessedness, which, itself independent of the work of its fingers, has impressed on all things the seal of its unbounded perfection, the ineffaceable marks of its *eternal power and Godhead*; then arises upon all a new, a clear, and joyous light; a sacred fire courses through bosom and veins, and our rapturous contemplation of the beautiful, of transporting nature, becomes grateful adoration of the Father who is in the heavens.

Also in this respect, for the exciting of this genuine, pure, and elevated feeling for nature, the word of God contains for us a treasure of knowledge and learning. There is no book in the world that in bold and magnificent, that in true and deeply felt description of nature can be compared with the Bible. One must never have read the book of Job, nor the most beautiful of the Psalms, and among them the one hundredth and fourth, nor the writings of the Prophets, to be able to call this in question; yea, all the sacred writings, even those of the New Testament, and the discourses of our Saviour above all, are imbued with this pure feeling for nature. But everywhere it is God who animates it, the Original, the Father of all that exists; who clothes the fields with verdure, and adorns the flower with its colors; who with each returning spring renews the face of the earth; who opens his liberal hand and satisfies every living thing; to whom the young ravens cry, the young lions roar for food; by whom the dew and the rain are begotten; who

has treasuries of snow and hail ; who directs the hurricanes, gives commandment to the lightnings, and whose voice makes itself heard in the thunder ; who maintains the ordinances of heaven, brings every evening the host of the stars all numbered to view ; and without whose will not a sparrow falls to the earth !

Yea, not even to this does the instruction of the biblical revelation confine itself : it teaches us moreover that what God is in the kingdom of nature, that he is in the kingdom of spirits and of grace ; that he governs the visible and the moral world according to similar laws of wisdom, love, and fidelity, and that we in heaven, earth, and sea, in all that the finger of God's omnipotence has wrought, can, as in a faithful mirror, behold what his rational creatures, for their forming and perfection, for their preparation for a better and eternally blessed life, may hope and expect from him !

Of this I would in this hour communicate to you a remarkable proof, and fix your attention on a beautiful and brilliant phenomenon of nature as God's faithful witness in heaven, appointed by himself as a sign of his forbearance and love, of his unchangeable truth, and how the good word once spoken by him can never fail. Let us prepare ourselves for this meditation by united and solemn

#### PRAYER.

O Thou whose glory the heavens declare, whose handywork the firmament proclaims, whose is the earth with all its fulness, the sea with all that is

therein: yea, thy invisible things, thy eternal, uncreated nature is, since the creation of the world, understood and clearly seen from thy creatures, both thy eternal power and Godhead; and what can be known of thee is revealed and presented to view in thy creatures! We gaze upon this magnificent spectacle of nature, and we adore the great Creator! Wherever we turn our eyes the magnificence of thy works testifies of the majesty of the great Architect! They are all wonders that we behold, scattered by thy hand with lavish profusion, like dust around us; and it is not simply the sea that roars to us, each leaflet also rustles to us: Great is our God, and greatly to be praised, and his loving-kindness is to eternity! Yes, merciful and liberal Heavenly Father, all that magnificence and splendor are not merely an exhibition of unbounded power and skill: thou hast made them subordinate and subservient to a love and care in which all things share, all things rejoice, all things feel happy. Therefore all nature praises thee, and let all that hath breath praise thee, King of glory!

How happy are we that thou hast given us organs of sense which can apprehend all this beauty and glory, and a heart that can feel it; that thou hast endowed us with rational powers which can rise above the dust and visible things, and from the things made know the Maker; that thou hast exalted us to be interpreters and priests of inanimate and irrational nature, to bring its praise and the offerings of its gratitude before thy throne! Yea, Lord, we are highly privileged by thee; a voice

proclaims it within us, and the word of thy revelation confirms it; the material world is a shadow and image of the world of spirits, and what wonders of wisdom and love the bodily eye sees around it, the eye of the soul beholds them still greater and more adorable, when it observes thy moral government, the ample supply of infinite wants, the ways of thy grace and compassion to reclaim and save a sinning race; when from the dust we ascend in thought to thy uncreated throne, where the visible and the invisible creation marvellously linked together lose themselves in thee, their eternal origin, and all thoughts and all emotions are swallowed up by this one: God is love!

We have separated this hour of solemn religious exercise to these sublime contemplations; elevate and enoble, cleanse and purify our hearts, that we may spend it to thy honor and to our salvation. Ah! we feel that it is we who have defiled by our sins thy magnificent creation, we who should have been its crown and glory; but thine own Son has assumed our nature to reinstate us in our rights and in thy paternal favor; and as we are now about to lisp with one another respecting thy greatness and goodness visible in nature and grace, behold us in the Son of thy love, the heir of all thy possessions, through whom we have access to thy throne, and full restoration to thy fatherly favor, when we accept him with true faith and love him as our Lord and Saviour. Whereto we pray thee that the word preached may also in this hour be subservient, and thy grace be glorified in the preservation of our souls for eternity. Amen.



The Psalm to which the words read belong was composed at a time when David's kingdom and royal house were in deep abasement, so that there was fear, certainly according to human prospects, that God's promises relative to the eternal duration of his dominion should in the issue fail. This is the subject which is from the commencement to the close treated in this majestic and affecting song. It begins with the mention of the glorious prospects which God had opened to David his servant and favorite, and the recollection of which incites the poet to a reverential celebration of God's greatness, power, and goodness, and of Israel's privileges as called to know and serve that God and to be his favored people. This portion is, in the twentieth and following verses, succeeded by an ample and poetic paraphrase of the promises themselves which God by the mouth of one of his prophets had made to David, and which are here in their fulness of blessings and infallible certainty exhibited to the thirty-eighth verse. In the remainder of the psalm we find bitter complaints touching the lamentable condition of a throne and race respecting which such precious expectations had been excited, joined to earnest and hearty prayers that God in this extremity would command deliverance and confirm his word that had been given.

The words of our text thus constitute the conclusion of the poetic periphrasis of the promise touching David's dominion and its endless duration. The Creator of nature appeals to his works, to their constant order in the midst of continual

change. He speaks of the resplendent bodies which daily or in ampler periods complete their regular course in the heaven ; and as these, as sun and moon never fail at the appointed time to cherish the earth by day, or by night to dispel the darkness, as they shall not cease to make their benign influence felt as long as the globe which we inhabit shall retain its place among the host of creatures, so also should David's house be stable, and shine with continually renewed lustre to the end of the ages : *His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon.*

Upon this follows, in my text, *And the witness in heaven is faithful.* Our translation is in this place not perfectly accurate, by reason of the use of the ambiguous word *heaven*, by which in the biblical writings also the seat of God's glory is indicated, whilst the word here employed in the original signifies exclusively the *sky*, the so-called *welkin* ; let it be read thus : *The witness in the clouds is faithful* ; or rather : *The witness in the clouds which is faithful ; the faithful witness in the clouds.*

But what is this *faithful witness in the sky* ? If witnesses in the plural were here read, we should naturally think of *sun* and *moon* both as *witnesses* called in, as signs for confirmation of the unchangeable faithfulness of God's promises ; though even then the use of the word *witnesses*, in the signification of *confirmatory signs*, in this connection at least, would not be without doubt and embarrassment. But now since we meet here with the singular num-

ber, it is with still greater difficulty that we think of the one or other of these two luminaries. We should then, as is done by most expositors, be obliged to refer it to the *moon*, which is spoken of immediately before ; but is it probable that this with its inferior, derived lustre,—that it, and not much rather the *sun*, should be called in as *witness* of God's covenant with David? and that the poet, if anything like that had been present to his mind, would not rather by reversing the order have said : *His throne shall be before me as the moon ; it shall be established for ever as the sun, which is a faithful witness in the clouds?* But it is in our judgment more than probable that by the *faithful witness in the clouds* something is understood distinct from sun and moon ; yea, the nature of the phrases, the riches and climax of the poetic assertion, seem to demand something like that, something new, certainly if nature, besides the celestial bodies, offers to us in the clouds a phenomenon sufficiently magnificent to be introduced in connection with the sun and moon, and adapted to inflame the imagination of an Israelitish poet, and to express in this place his sublime conception. And who is there to whom here *the bow of the covenant in the clouds* is not presently suggested, once appointed by God himself as a *witness* of the unchangeableness of his loving-kindness and of the faithfulness of his promises? To whom can it seem strange that the sacred poet brings the covenant made with David and the covenant established with Noah into connection with each other, since both contemplated the sal-

vation of mankind, sealed God's love to mankind; and that he, speaking of sun and moon as resplendent images and signs of the perpetuity of David's throne and kingdom, turns back in thought to that affecting epoch of the renewed and restored earth just issued from the waters of the flood, when God said to Noah, *I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth?* Age after age had already passed since God had said this, and never had that bow appeared in the aërial canopy but it spoke to the memory of each Israelite: What God promises is true! Yes, if anything that is visible in the heaven deserves to be thus periphrased, it is *the rainbow*, which in poetic Bible-language may be styled *the faithful witness in the clouds*.

Led to it by these words, I desired to devote this hour of common meditation to a devout contemplation of the *rainbow*, especially as it is the pledge of God's love and faithfulness in the fulfilment of the most precious promises made to mankind.

I. I shall to this end cause you first to contemplate it as a beautiful and magnificent phenomenon of nature, and at the same time remind you when and how God appointed it as his *witness in the clouds*;

II. And *secondly*, indicate what devout reflections the contemplation of it, by the light of divine revelation, should cause to arise in our mind.

I. Never does art more fully display its wealth than when by one cause it produces many distinct effects; when one simple power, working accord-

ing to the same laws, without new supply, without greater exertion, causes the production of a series of different and successive phenomena, each of which is worthy to have a separate origin. But if you would see this opulence in all its lustre, in its whole immensity, behold that which is wrought by the skill of nature; in whose boundless space all, from the most insignificant to the greatest and most astonishing, is governed by one law; all is brought and kept in station and order, in motion and course, by one cause; and the celestial spheres revolve in their orbits by the same simple power which causes the ripened fruit to drop from the tree to the earth. And just so it is with the lesser elements of created nature; each of them, whilst it answers its main design, attains at the same time so many subordinate ends that we nowhere see the limits where its influence ceases. Who dares guess to what the sun, as God's minister, is present in the universe? But to us it is the source of both light and heat. Without it, we had in vain received the organ of sight. It attires and colors, it illumines and exhilarates all. Without it, this earth had been covered with an unfruitful ice-crust, and the heaven with a perpetual veil of night. Its cherishing influence, whilst it infuses the fire of life in our veins, foment also the ground which supplies our mouths with bread. And when it thus produces the most different, the most beautiful, or the most salutary effects, at once or by succession, frequently or more rarely, it does not at each time develop new powers, nor is it affected by new impressions, but it simply exerts the

same innate force on other objects, or develops it under different circumstances. So it is, also, when it presents to our view in the heaven that charming and at the same time magnificent phenomenon which we denominate *the rainbow*, and which we sometimes behold in the morning in the west, or more frequently in the east when the day declines towards the evening. The sun pursues his apparent course, and diffuses the splendor of his light as on other days; the firmament of heaven undergoes no change, nor acquires any accession; but both sunlight and sky come into such a relation to each other that our nerve of vision cannot be affected otherwise than this. When, for instance, at the opening or close of day, the sun, on the opposite side of the heavens, shines on a thin rain-cloud, his rays are thus refracted by the drops, reflected, and again refracted, so that they, returning to our eye, exhibit all the colors of the light beside each other in a many-colored band, — a band which appears in a circular form, corresponding to the manner in which the rays are diffused from the body of the sun, whilst we can see only an arc of that circle, whose other part is hidden beneath the horizon. I denominated this phenomenon charming, and at the same time magnificent; for, though all the colors with which the light attires itself, even the most brilliant of them, are here collected as into a bundle, nothing however dazzles or injures the eye; by gentle transitions they seem to melt away into each other, and the one to temper the glow of the other. The resplendent aërial form rises majestically as from the

earth towards heaven, and again bends down benignly towards it. Who ever saw it in its full splendor and was able to turn away his eye from the sight, and continued not to gaze at it with rapture, fastened by a secret attraction, now transported by delightful sensations, then elevated in sublime sentiments? When the last of the biblical prophets, but in divine transport of spirit to be placed on an equality with the first, when the hoary John in his Revelation, on the track of Ezekiel his predecessor, would give us some idea of the splendor of the uncreated throne, he says: *A rainbow was round about the throne.* And we also, when we would represent to ourselves the majesty and glory of the supreme monarch of the whole earth, as they are manifested in bestowing good and imparting happiness, and as they with the profoundest reverence inspire at the same time the tenderest love, then we say with Ezekiel: *A rainbow is the glory round about his head;* or with John: *A rainbow is round about his throne.*

But if ever this magnificent phenomenon appeared lovely and heart-reviving, it was when it was appointed by God for a sign of his covenant with Noah. For more than a year had the only family that was left of mankind been shut up in its floating habitation; first drifting and tossed on the billows, in which everything had perished, and after that, waiting weeks long for the permission: Go out of the ark, with all that is therein. Thankfully they execute that order, and give again to their imprisoned foster-children the long-desired freedom.

There they stand and look around as strangers on the solitary earth. Joy on account of their deliverance is blended with that anxiety of mind which the strangeness of their condition and the recollection of what had taken place must naturally awaken in them. First of all, however, thanks had been rendered to God for their preservation, and to him, who had punished and spared, their lot had been further commended. Thus the day passed, and meanwhile the altar rises under their hands, the sacrifice burns, and prayer ascends with the smoke of the altar to heaven. Jehovah complacently accepted that homage, and descended to comfort his children, to bless them, and set them at rest respecting their future lot. "Be fruitful," said he, "and multiply, and replenish the now depopulated earth. I will no more destroy all flesh by the waters of a flood. I will no more curse the whole earth for man's sake. Though the imagination of their hearts continues evil, I will spare and be forbearing. Henceforth seed-time and harvest, and summer and winter, and day and night, shall not cease!" And whilst the Most High spake thus, the sun in the west had broken through the clouds, and shot his pleasant evening rays on this affecting scene, and drew the magnificent rainbow on the clouded eastern sky. "Behold," thus spake the Heavenly Father, "behold my bow in the clouds! I appoint it for a sign of the covenant that I make with the earth. When I bring clouds over the earth, and this bow is seen in the clouds, then will I remember my covenant with you, and with every living creature,



and the waters shall no more become a flood to destroy all flesh." Solicitude must naturally lodge in the heart of the rescued ; what has now happened can easily happen again ; and with every storm, or flood, or shower, they might fear a new overthrow of nature. But God assures them : I will no more destroy all flesh by water ; be at rest, not only with regard to yourselves, but also with regard to the posterity that shall descend from you ; it shall not perish so miserably as the first world. This word of the True One was alone sufficient to relieve his privileged creatures of all anxiety ; but he joins to it a sign for confirmation, not for them alone, but also for their descendants, through all successive ages. When they beheld that sign, then it would be as if God each time said to them anew : I will be gracious, and not punish according to desert. I will be forbearing, and preserve you in the dangers that threaten you, that you may honor and love me. I am the Unchangeable One, and what I have once promised I make good forever ; there *is the witness of my faithfulness in the clouds!* Yes, that token was *the rainbow* ; and can you devise another more worthy the choice of the All-wise, All-glorious, and All-merciful One? It would not, it is true, daily present itself to the eye of Noah's family, nor to ours. But seldom should this magnificently arched blending of light and color be witnessed. But also, that which is of daily occurrence ceases finally to affect us, and the rare phenomenon is therefore more adapted to impress our imagination and through it our heart. And as often now, after tem-

pest or showers of rain, when the air is again broken and passage afforded to the rays of the sun, whilst only a single thin rain-cloud still covers the horizon, as often then as that bow of the covenant adorns the aerial canopy, is it not then to us as if we saw in its form and in its colors the soft reflection of the face of a reconciled Deity? And could God, if we be permitted to speak thus, from all the riches of his creation, appoint a more sublime and affecting token to proclaim to us as from heaven in sacred hieroglyphics: I am forbearing and gracious! I am true and faithful! That forbearance and grace Noah and his children experienced from the moment that they cultivated and peopled the new earth; the experience of that truth and faithfulness was above all reserved for later ages, and even for us. More than four thousand years have already elapsed since God spake this word, and had it registered in the records of his heavenly revelation, but it has not yet failed! Our globe has been exposed to the same devastating powers of nature which once overwhelmed its inhabited ground with the waters, but that overthrow has not again occurred. The race sprung from Noah's children still exists and is spread over all the earth; still *seed-time and harvest, and cold and heat, and summer and winter, and day and night, have not ceased*, and shall not cease, *while the earth remaineth!*

II. From what has thus far been said, you have, my hearers, been able sufficiently to perceive how greatly the contemplation of the *rainbow* is adapted to conduct us to devout meditations, and it is this

to which we have devoted the *second part* of our discourse. First, It is a beautiful and delightful thought that God cares for mankind, and takes interest in their lot, in the lot of each of us. I know there are men who think that they do not need this thought for their tranquillity in danger, and for their comfort in calamity, and who deem the guardian powers of nature, as they style it, left to itself, sufficient to secure us; so far, for instance, as we can be secured, and are not obliged to submit to the destiny that rules over us. But to them who shudder at such a tranquillity; to me, to you all, as I hope, for whom that nature left to its own preserving forces would be no protecting power, if it be anything more than simply a nonentity, an empty sound, a contradiction of sound reason; to us whom, when we survey the circle of our dear relations, care for the life and happiness of ours, if they were not under higher, wise and loving superintendence, if only blind powers of nature must watch over them, would cause to find no rest by day, and by night no sleep on our couch; to us, who feel a better disposition in us than to be allied simply to the dust and the world of sense, and whose hearts beat high enough to recognize in an eternal, independent cause of our existence a Father in the heavens, and to feel ourselves the happier in proportion as we stand in closer relation to that holy and glorious One; to us is each assurance precious, that He who dwells in heaven keeps his eye fixed on us; that it is not too mean a thing for him to lay our interests to heart; that without his

will nothing can harm us or ours ; that the forces of nature, which in so great multitude seem armed against us, and on all sides threaten us, are in his hand and are directed by him ; so that we can serenely look beyond all that might inspire us with care, anxiety, or dread, as if it were not, to keep our eye simply fixed on him in whose hand alone our breath is, with whom are all our ways, and who has said : *I will not fail thee, and I will not forsake thee.* Yes, precious to us is each confirmation of that belief ! And when we now behold the rainbow, let us place ourselves in the epoch when God explained himself so benignantly and paternally, and declared that he would interest himself in the fate of mankind. They could tranquilly people the earth, their race should be safe under the protection of God ; they could calmly cultivate the earth, it should no more be thus laid waste ; do we not, then, each time receive anew this precious assurance ? For that promise of God concerned not Noah and his children alone, but also and much more the generations following ; that covenant was made with the earth and with mankind. And that God who promised that he would henceforth restrain the floods, did he not thereby at the same time testify that he was also in all other peril of his children mindful of them, and that nothing could befall them save with his permission and by his appointment ? Does it, then, sometimes happen to us, my beloved, that the contemplation of the world's inconstancy, and a thousand uncertainties distress our hearts ; or the melancholy mind indulges anxious thoughts about what

can happen every hour ; let us then remember how often we have beheld *in the clouds the faithful witness* of God's fatherly disposition and loving remembrance ; let us then joyously, and free from anxious care, with our head raised towards heaven, pursue life's perilous journey, and *cast all our care on Him who careth for us.*

Secondly. It is not equally easy for every one thus comforted and encouraged in God, to advance intrepidly against the army of dangers and calamities ; not even when sensible signs insure the faithfulness of God's promises. They above all on whose heart the holiness of the Supreme Being and the sacredness of their obligations press heavily, often find their confidence thereby made to waver, and the very tenderness of their conscience hinders them in regarding themselves so highly favored by God. And indeed, my hearers, who is there that knows his heart and what passes therein, that knows his conduct and acts and what is lacking in them, what in them cannot endure the light ; who that knows God in the purity of his perfections, and what the righteousness of that God demands of him ; who is there whom this consciousness would not often deprive of freedom to place his lot in the hands of a being oftentimes so little regarded by him, and never served as he should be, did he not moreover know that God as merciful and gracious, forbearing and of great kindness, who deals not with us after our sins, and rewards us not according to our iniquities, who knoweth our frame, and remembereth that we are dust ? And now, behold what the bow

of the covenant in the clouds announces and confirms to us. Yes, it reminds us indeed of a whole race of men submerged in the floods by the awful ruler of the world; but it was because of unheard-of abominations, whose propagation and cankerous infection were only to be arrested by such a judgment. And now to the rescued remnant, without condition and without limitation, was the promise made: I will no more curse the earth; I will no more destroy mankind. Yes, it was as if He who knew his creature and what was to be expected of it, would, by a sacred engagement, henceforth deprive himself of the power of being so terrible in his judicial inflictions; for he said: *Though the imagination of man's heart is still evil from his youth, I will not again smite any more everything living, as I have done.* Behold what a God we need, in order that the weak heart, so little proof against the enticements of sin, may not, when it is cast down by the apprehension of guilt, be wholly crushed, nor shut against reliance on, against the consolatory prospect of the protecting care and favor of, the universal Benefactor. Whoever, then, you may be, who in times of need or dismal prospects feel your hope in God abate, through the consciousness of numberless departures and great ingratitude; or who, bowed down under chastisements and calamities, think you feel only the chastising hand of a Judge, and not the healing hand of a Father; remember how often you have looked upon the *witness in the clouds*, and how its soft, ravishing splendor pictured to you a benignant Deity, disposed

to pardon, and ever inclined to pity. Before his face stood the progenitors of a new race, that would quickly pollute itself with new transgressions, and practise all those iniquities of which already more than forty centuries make such lamentable mention ; he knew it, for he knew the evil of the imagination of the human heart ; and yet he said : *When this bow shall be in the clouds, then will I look upon it, and remember the everlasting covenant that I have made with all flesh.*

But think not, and let this be my third observation, that the covenant made with Noah, of which the rainbow was the established token, and whose compass embraced the whole earthly creation,—that this covenant comprised merely external, and not also spiritual good for all that were capable of more than earthly happiness and earthly perfection. No, so contracted are not the utterances of divine love ; and when he promises to preserve mankind from destruction, then there is no blessing in store for them, and no happiness to be expected from it, that is not also included in God's promise. Of that mankind, that had just been so near its entire destruction, but should henceforth be spared, He should in due time be born who should procure reconciliation and salvation for Adam's and for Noah's posterity ; and because he should proceed from it, therefore could and must that mankind not again be destroyed. Or do you think, my hearers, that this ample extent of the divine promise is not there to be acknowledged, where Noah's eye is fixed on the bow of God in the clouds, acknowledge it at least with the

poet of later ages, when he, speaking of David's throne and David's house, ascribes to it an everlasting duration, *as truly as there is a faithful witness in the sky*. It is that promise of David's eternal dominion, fulfilled in the son of Mary, the Messiah and King glorified through suffering, in which is included more than security against earthly calamities and comfort in earthly losses, even deliverance from all misery and the highest blessedness. Oh, if the bow of the covenant, after the terrible flood, was appointed by God for a token that he was again reconciled to the earth, and would not again drown it in the waters, when God established his covenant with David, and thereby appealed to *the faithful witness in the clouds*, then that same bow became the token, the lovely, radiant image of a much better, of an eternal reconciliation ; of a much better, of an eternal preservation of the otherwise lost mankind ! When we, then, henceforth behold that bow in the clouds, then it will not only serve as the pledge to us that we with all that is ours, are safe in the hand of a God whose forbearance is greater than all our perversity, but it will above all serve as the pledge to us that we are called to the citizenship of the eternal divine kingdom of David's son and David's Lord, in order now, under his friendly pastoral staff, to be led through this inconstant life, and afterwards, under his glorious sceptre, to live and reign with him through eternity. Yes, now shall we first in the rainbow see the reflection of the face of a reconciled Deity, and the colors of that bow of light will represent to us forgiveness, grace, mercy,



love, and peace. It will remind us of the flood, as if all our sins had therein been buried and sunk, and *whose antitype, baptism, doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.* It will proclaim to us God's unchangeable faithfulness, who will as certainly spare us for a blessed future, as he has now so many thousand years spared the race of man on earth. And though that *terrible angel* should also appear to us who was revealed to John on Patmos, *whose right foot was on the sea, and his left foot on the earth, and who sware by him that liveth for ever and ever, that there should be time no longer,* we should not fear, for *a rainbow was upon his head!* Oh, that this blessedness were desirable to us all, that there were only in none of us an incorrigible and impenitent heart! God of Noah! God of David! God and Father of the Lord Jesus Christ! who hast established thy faithfulness in the heavens, and makest thy promises in Christ yea and amen! fulfil them also to us all who are here assembled before thy face! Oh that the sacrifice which we have in this hour kindled to thee, the God of nature and of grace, were acceptable to thee, as was formerly that of the eight rescued souls! Establish also with us thine everlasting covenant, and say to our souls, **You will I not destroy, but save! Amen.**

## SERMON X.

ACQUIESCENCE IN THE WILL AND  
GOVERNMENT OF GOD.

Thou hast done it. — PSALM xxxix. 9.

It is natural to us, as rational beings, to trace out the causes of things ; and especially, with reference to what befalls us in our earthly course, be it blessing or misfortune, happiness or misery, to inquire to what we must ascribe the good, to what impute the evil. Sometimes we think we find that cause in ourselves ; and then we applaud or upbraid ourselves, in proportion as it has gone according to our wish or contrary to it. Sometimes we regard others as the authors of our happiness or unhappiness, and they become the objects of our gratitude, or of our displeasure and malice. Sometimes also it goes beyond and above all our calculation, and we gaze till we are blind, and dote till we are stupid, in searching whence the felicity or infelicity that we experience has come to us. So we act, and act agreeably to our nature, when we regard ourselves only as rational beings ; but do we place ourselves at a higher stand-point, do we regard ourselves as instructed by a divine revelation, then must, then may we not stop at these nearest causes ; but it becomes us to ascend to the first of them all, and to

terminate in God, from whose hand alone comes the evil and the good! That becomes us not only, but it is salutary for us, and a blessed privilege to be permitted to do it; for thereby we learn to make the blessing tend to our true good, and in affliction and suffering it gives us the best consolation, the only true rest for the dejected heart.

It was to me a necessity, in the circumstances which have affected me and mine in these days,<sup>1</sup> to speak to you on this subject, and to reflect with you on the grounds of resignation, of courage and hope, especially under the adversities of life, that are couched in the thought, *God has done it*. Heartily do I wish that there may be few among my hearers to whom this address shall be now more appropriate than at any other time; but never, and to none, can it be inappropriate. The bitter cup of divine trial passes round to all; if we are not obliged to drink it now, we have drunk it, or it will in due time come to us. Let us pray God so to bless our meditation, that it may be, on leaving this house of prayer, the language of every heart: What God has done, or does, is well done.

#### PRAAYER.

Most powerful, All-wise, and Merciful Supreme Ruler, who dost govern the extensive universe, and embrace in thy care all created things! We know, and we thank thee that we are assured of it by thine own revelation, that thou hast especially cast an eye

<sup>1</sup> The decease of my worthy son-in-law, D. van Foreest, April 17th, 1833.

of love and pity on the race of men ; that thou wilt be to them a guide on the whole journey of their life, and regulate all their adventures according to thy plan, the design of which is their perfection and their felicity. By this thy gracious appointment we belong to the privileged whom thou hast illumined with the light of thy knowledge, and are permitted now to find ourselves in this place, where we collectively worship thee, bring to thee the tribute of our prayers and thanksgiving, and can commend to thee all our interests for time and eternity. Look down complacently upon us ; be present with thy Spirit in our midst ; and attune our hearts to that true and humble disposition towards thee which teaches us to know and observe thee in all thy ways, and gives thee the honor of all that thou doest for or to us. Yes, Lord, with thee is not only our breath, but with thee are also all our ways. Whether thou causest thy lamp to shine on our path, and dost gladden us with days wherein thou makest us see good, or all is dark around us, and anguish and fear oppress us, and tears flow from our eyes, it is all of thee ! Whatever may in the course of things coöperate thereto, to whatever second causes we ascribe it, it all happens with thy permission, under thy direction, according to thy will ! And we, Lord, should we receive good from thy hand, and not evil ? we, who have nothing to demand of thee, who have so often abused thy gifts, requited them with ingratitude, and not given thee the honor that was due to thee, the Benefactor ! we, who know not what is truly good or evil for us, all the days of this troublous

life, and ought to rejoice that there is a better and wiser power who appoints all our changes. Oh that none may be found among us who do not acknowledge this, who are not penetrated with the liveliest sense of it! May we all learn to bow to thy high and holy, to thy wise and good will; even then, when thy ways are not as our ways, and we go bowed down under the suffering that presses upon us! May we learn to observe carefully thy goings and dealings with us, to trace thy designs in them by the light of thy Word and thy Spirit, and to derive instructions from them for an humble and conscientious walk with thee. Thereto help us with thy grace in Christ Jesus, through and in whom alone thou canst and wilt be to us such a loving Father and guide on our journey, graciously forgiving us our perversities and deviations, and by sorrow and joy, by blessings and chastisements, training us up for a better life, for a life without care and without sin. That grace sanctify our attention in our present religious convention; may it strengthen the minister of the word; may it enable him to speak to us a hearty word of excitation, instruction, and consolation, and form us all to obedient subjects of the kingdom of thy Son, with whose words we say to thee: Our Father, etc.

*Thou hast done it!* That it is God of whom the composer of this psalm here speaks in the second person, hardly needs be remarked; and that he, by *that which God had done*, understands the circumstances in which he is now placed, and which

he hereby contemplates, as having come upon him from God, is at once evident from the whole contents and tendency of the poem. Those circumstances were the saddest that had yet happened to David during his calamitous life. It is highly probable, indeed, that this psalm belongs to the period of his flight from Absalom. It is the unhappy father, driven from his royal seat, and his life sought by a degenerate son, that speaks in it. That anguish was wellnigh intolerable, *his heart foamed in him*, it burned and glowed within him; he feared, should he burst out in loud complaints, that *his tongue would cause him to sin*, therefore *he kept his mouth with a bridle*, though he must thereby be also silent as to *the good* that he still experienced in the midst of his lamentable condition, or that glimmered before him in the future. Finally, however, he could give vent to his feelings, and unchain his tongue, without fear of offending against God or men; it was when he thought of the short time that he, in his already advanced age, had still to live. But what did he say of himself? That *his days were only a handbreadth*, and *his life was as nothing*. *Verily*, so he proceeds, in the conclusion of the fifth and sixth verses, and how do we daily experience, often with bitter grief of soul, the truth of his saying! *verily every man at his best state is altogether vanity! Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them!*

In this thought the poet seems to find some relief.

In the dismal condition in which he found himself, not knowing what he must hope or fear, he can again commend the issue to God: *And now, Lord,* says he, *what is my expectation? All my hope is in thee.* Two things, however, he durst with confidence desire of God: forgiveness of the aggravated guilt by which he knew he had brought this calamity on himself, and not to be made the reproach of a foolish and ungrateful people. Then thus he proceeds in my text: *I am silenced, and open not my mouth, for thou hast done it!* This was a different silence from that of which the sufferer made mention in the beginning of his song: then it foamed and glowed within him, and he feared to give vent, by speaking, to his surcharged grief; here it is the silence of patience, of resignation and submission, produced by the conviction that the calamity, under which he went bowed down, had come upon him by God's appointment; that it was God's will thus sorely to afflict him, which he expresses with the words: *for thou hast done it!*

Not only the good that meets us, but also the evil that assails us, is sent us by the hand of God; the one, as well as the other, is an effect of the direction of Divine Providence respecting us and our lot in the world. This, then, is the truth which we can derive from the words of the text.

I. I shall *first* endeavor to unfold it to you in its nature and extent;

II. I shall then exhibit it to you under its consolatory aspect; and

III. Finally, in its salutary influence on our dis-

position and our walk, especially in times of affliction and trial.

I. I must then, *in the first place*, endeavor to unfold to you, in its nature and extent, the truth contained in the words: *God hath done it!* Prove it I shall not, for I speak to hearers who hold the Bible to be a divine revelation; and wherever it is opened, everywhere we find the doctrine of a particular Providence, from which even the most insignificant accident is not excluded, here established by positive declarations, and there confirmed by striking examples; so that he who would deny this truth, or even call it in question, can freely lay this book aside, or pronounce its contents chitchat and absurdity. But though it is needless to demonstrate this truth, it is, however, not useless to confine our attention to it, and deliberately consider it in its nature, that is, in its whole relation to us. For it is not always equally evident to our mind; and with our general acknowledgment of it, we forget but too often to make the application of it to ourselves.

When all goes according to our wishes, and there are no bands that vex us; when only slight vexations now and then cloud the sun of our prosperity, and many a joy, even such as we had not dared desire, surprises us; or when our days roll quietly and pleasantly on, in the undisturbed possession of all that is dear and precious to us in the world; if our heart be then in the least degree rightly disposed, how gladly do we give God the honor of it; we see his finger in all that happens to us; in all that



concurr to our happiness we see means and instruments in his hands, and we so gladly say with the poet: *Bless the Lord, O my soul, and forget not all his benefits! O give thanks unto the Lord; for he is good: for his mercy endureth for ever!* But when all is reversed; when domestic grief gnaws at our life; when we are overladen with cares and anxieties, under whose weight we fear we shall succumb; when we are thwarted in our enterprises, disappointed in our desires; ah! when our heart is assailed at the most tender point, wounded and crushed, at the loss of that which is dearer to us than our own life,—then we are not so ready to represent to ourselves our lot as an effect of God's wise and beneficent sovereignty. Though this thought is not strange to us, and though we know that we cannot deny it without contradicting our own intelligent conviction, it stands with us as on the background, and is wellnigh swallowed up by the feeling of our grief, or by comparison of our lot with that of others, or by dismal prospects in the future; we are absorbed in reflection on our lawful cause of mourning, and on that which has given occasion to it; and it is not with us, what however it ought to be, the uppermost and prevalent idea, *God has done it!*

In proportion as the second or proximate causes, to which we think we must ascribe our grief, are known to us with more distinctness and certainty, in that proportion do we wander more in reflecting on it; and the consideration of our condition, as an appointment of Divine Providence respecting us,

frequently gives place to the fruitless complaint: had we only been able to foresee this or that circumstance, could we only have averted this or that evil in time, we should not now be involved in the calamity. Who is there, my hearers, that dares haughtily condemn in the suffering this reasoning of human weakness, or call it inexcusable? But it remains on that account not the less a reasoning of weak human faith. If it is true that everything happens according to God's will and appointment respecting us, and that truth must be with us raised above all question, then those circumstances *must* not be foreseen, that evil not feared or averted; and what has happened to us was an indispensable link in the chain of events which God's eternal, universal government had according to his wisdom appointed us. Who can assign the limits of this all-comprehending government? Even the free actions of men are subject to it; and not only their good, but also their evil acts, yea, the most criminal and punishable of them, are subservient to the attainment of God's secret designs. I might here recall to your memory the history of Joseph and his brethren; but why need I go further than to the circumstances in which David found himself when he composed this psalm? To what had he to impute the adversity that now so unrelentingly pursued him? Dethroned, driven from his imperial seat, wandering as an exile in desert tracts, where the gloomy beating of Hermon's waterfalls seemed to call to him: *All thy waves and thy billows are gone over me!* whilst even his friends asked him:

*Where is now thy God?* Who caused him all this? Surely men, evil men! An impious son, forgetful of honor and duty, thirsting for the blood of his own father; an ungrateful, fickle, and faithless people; treacherous friends and confederates; a despicable company of insurgents and rebels, — these were the authors of David's misfortune. And though he knew this, and felt all the afflictiveness of it, yet we hear him say to God: *Thou hast done it!* Still more strongly did he express this same sentiment, when he went weeping by the way, and Shimei calumniated and cursed him, then he said: *If God has said to him, Curse David,* that is, if it was God's will to abase me so deeply by means of this miscreant, *who shall then say: Why hast thou done this?* No! God commands not the evil, though he withholds not the hand that commits it; he imposes not bonds on the liberty of the rational creature; but the evil perpetrated is not the less on that account under his direction. It effects no mischief, save when God wills that it shall cause vexation and pain; all its consequences he so directs and regulates that his wise and good designs are ultimately accomplished by it. And if the harm done us by men is then only harm when God is pleased by means of it to afflict and try us, how much more when the calamity, without intervention of malevolence or covetousness or emulation, comes upon us as it were directly from heaven; when God, the supreme ruler of nature, arms its forces against us to inflict upon us loss or ruin; when he, the Lord of life and death, snatches from us the pledges

of our love, and casts us into deep sorrow, so that we can adopt the language of the deserted Naomi: *It is the Lord that testifieth against me, and the Almighty hath dealt very bitterly with me!* Though we do not comprehend God's method of dealing, nor how it is to be harmonized with love to his feeble creatures, and though we ask in the anguish of our soul, Wherefore, wherefore, I pray thee, O Lord? in the midst of those dark and to us inexplicable enigmas, no doubt, however, as to the supreme dominion of God may be allowed to rise in our minds, and it must be and remain the language of our inmost conviction, *God hath done it!*

II. So, my hearers, and to such an unlimited extent must we believe, that not only the good that falls to our lot, but also the evil that grieves us, comes upon us alone by the will of God; and when we truly believe this, with application to ourselves, then I denominate this truth a *consolatory truth*.

Comfort supposes suffering; and comfort under suffering we term all that makes us bear it more easily, without aversion, and more willingly. But is there indeed a misfortune so grievous that we do not gladly bear it when love and gratitude require us to do so? Does a mother complain on account of what she must suffer, what she must dispense with, what she must sacrifice, for the child that she cherishes at the breast? How many miracles of courage and perseverance, of unwavering fidelity in the midst of the severest trials, are recorded in history to the honor of friendship. The recipient of favors, the man rescued from danger, is ready to

offer his property and life for his benefactor ; and, whatever it may cost him, he hesitates not to make the sacrifice. Behold that wretched man tormented with pain, with mutilated, amputated limbs ; you do not hear him complain, for he has received those wounds for his country, for which he is still ready to shed all his blood. Do you ask, my hearers, to what purpose the enumeration of all this ? I ask you in turn : If it is God's will that calls you to suffering, who is he to please whom you suffer and weep ? Who is he, who, for the attainment of his designs, has laid upon you that sore affliction, those oppressive cares, that heart-corroding grief ? Is there any one to whom you are more indebted, yea, rather to whom you are indebted for all ? Is there a benefactor who has greater claim on your unbounded love and gratitude, who is more worthy that you should cheerfully bear for him the heaviest and hardest lot ? Should God speak to you from heaven and say : From your tenderest age I have as a Father cared for you ; I have led you on the whole of life's journey ; in thousands of perils I have preserved you ; when you fell into slumber in the evening, I kept watch by your couch ; when you awoke in the morning, I surrounded you with new blessings ; all that you possess you received from me ; weeks and days, months and years, you have felt yourself happy ; who was the cause of all your intellectual and sensual enjoyment ? Now I ask of you a proof of filial gratitude : that you relinquish for me what you would gladly retain ; that you exchange your rest for care and perplexity, your joyous prospects in the

future for such as are dark and sombre. I know what it costs you; I see and count your tears; but I vex and grieve you reluctantly: will you bear all this to please me? It is I, I, who demand it of you! Who, my hearers, in whose bosom glows a spark of true gratitude, does not feel himself constrained to respond: Speak, Lord, thy servant, thy handmaid obeys! Heavenly Father, not my will, but thine be done! And who, that thus thought and spoke, would not in this very disposition feel a counterpoise to his grief, and raise his eye more serenely towards heaven with the thought, *God has done it?*

But that same thought has in it still another source of comfort. No burden is too heavy for us if we do not lack strength to bear it; or if we, where our ability fails, can reckon on that aid and support which can hold us up and keep us from succumbing. Who can doubt that all we need for this purpose, even under the severest sufferings, is to be found in the most abundant measure in God? It is certainly he who gives power to the faint, and to them that have no might increases strength. But if it is God that lays the affliction upon us, God who casts us into grief and anxiety, into weeping and mourning, with how great freedom of mind can we then calculate on his assistance in that need, and cast all our care on him, assured that he will care for us. With him is courage to endure the present; courage to meet the future. With him the tranquillity of patience and submission, which causes the storm of the passions to subside, produces rest from unrest, and enables us to appreciate the good with

which every evil that befalls us is tempered. With whom is alleviation, even of the sorest trial, save with him, who smites, and whose hands make whole ; in whose hands are all the vicissitudes of the world, and who has so often commanded an unexpected issue where only a moment before all was dark and dreary ? He who in his misfortune overlooks God, may remain insensible to all this, close his heart to hope and confidence, indulge in weeping and lamentation, and take pleasure in conjuring up ghastly images of *terror* ; wholly different is it in the mind in which the conviction of the divine allotment is prevalent, and an inexhaustible fountain of encouragement and acquiescence wells up in it from the thought, *God has done it !*

And when to all this is united reflection on the high and adorable perfections of that Being who, after having for longer or shorter time exempted us, causes the cup of trial also to come to us : reflection not only on his unlimited power, of which the ancient poets sung : *Our God is in heaven, and he doeth whatever he pleaseth. He doeth according to his will with the army of heaven, and with the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?* but also reflection on his wisdom, on his love, on his interest in the lot of his creatures, which made the same men of God say : *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies ;* then we feel indeed the affliction that presses upon us, but it has, however, lost that tormenting anguish, that sting of intolerable pain ; the tears we shed

relieve the heart, and there are also sweet drops mingled with them, by means of the thought, *God has done it!* We open the Word of God, and we find it confirmed by striking examples that the suffering of those who hold God in remembrance contains in it a hidden blessing that is often revealed even on this side the grave. We see a whole book devoted to a single sufferer, who, tried to the utmost, deprived of property, of children, of all, sunk into the deepest contempt and pain, had yet not ceased to be an object of the divine love and care. When all grows dark before our eyes, and everything takes place differently from what we had supposed that it would and should occur; when we should imagine ourselves the unhappy victims of those dark and enigmatical dispensations; what can then be better fitted to recover us from that frightful whirlpool of reflections than the thought, *But God has certainly done it*, and what he does can surely not be otherwise than well done? Perhaps we shall yet be permitted — who knows how early or late? — to penetrate something of his wise and good designs respecting us in this way. Now, indeed, this seems impossible, not to be foreseen; but that which is impossible with men, how often has that appeared to be possible with God? As misfortune often befalls us when we least expect it, so matter of joy frequently surprises us when we imagined it far off; and though it be not altogether as the poet sung; *Weeping lodges in the evening, and in the morning there is shouting*, we yet feel refreshed, enlarged, and the future no longer seems to us so dark. But



should it be that this did not happen to us all the time of our sojourning here below, and were only days of anxiety and months of vexation appointed us, yet the end comes! If it is true that *God has done it*, then it must ultimately become clear; and when we shall have arrived there where is the fatherland of all *who have kept God's covenant and his testimonies*, where all enigmas shall be cleared up, and where all tears shall be wiped from our eyes, then shall we with joy, with praise and thanks on our lips, looking back on the way, watered with tears, in which we have been led, exclaim, *Yes, all the paths of the Lord are mercy and truth!*

III. It remains for me to aid you in contemplating the truth contained in our text as a useful truth, and to speak to you, *in conclusion*, on its salutary influence on our disposition and our walk, especially in times of affliction and trial. In doing this, three things will claim our attention: it fills us with a sense of our dependence; it constrains us to inquire into God's intentions respecting us; and it contains the divine mystery of our education for eternity. First, if we ever feel ourselves dependent beings, it is when we, in all the vicissitudes of life, even in those in which our interest not only, but also our heart is most tenderly concerned, are constrained to acknowledge, *God has done it*. This sense of dependence, salutary to mortal man, is often in too great danger of being weakened and effaced, when everything turns out according to his previous calculations; and the good that is allotted him, or the evil that passes him by, seems only the conse-

quence of his own diligence, forecast, or prudence. But when all falls out otherwise than he had represented to himself, and, with all his skilful management and the efforts put forth, his fairest expectations vanish in smoke, then he can no longer close his eyes to his own impotence, and the acknowledgment, *God has done it!* is at the same time that of his entire dependence. This sense of dependence seems painful, and it is so to the proud man, who would so gladly be all to himself; but it ceases to be so to him who considers what a Being it is to whom he must willingly or unwillingly yield an unconditional submission. A Being who, with unlimited power, also unites in himself unbounded wisdom and goodness; whose will, whether it harmonize with his, or be in conflict with it, must necessarily be the best; and on whom to depend is infinitely more desirable than to be left to himself. Then his submission becomes filial and humble; then it chokes the seeds of that pride which is the root of all evil; then it fosters that genuine humility, which, having the promise of God's grace, is the mother of the most amiable virtues; then distrust of self passes over into reliance on God, into cleaving to him as the immovable anchor that fails us in no storm of need or peril; and oh, happy he with whom it may terminate in being of one will with God! Blessed fruit of the lively sense of dependence on God; of the inward, hearty conviction, in all that befalls us, be it sweet or bitter: *God has done it!*

Secondly, if all changes of our lot, whether for

good or for evil, but especially those by which we are hurt, wounded, and crushed, are the work of God, then the attainment of definite designs must be connected therewith, or God's wisdom would deny itself, and an irrational exhibition of power would take its place. These designs may partly lie beyond us, and have relation to the general government of the world; but they never go so entirely beyond us but that we are also involved in them; and our private interest, far from conflicting with the general welfare, constitutes a part of it, and is blended with it. This may be a mystery to human penetration; but the infinite elevation of God's power and love is our security for it. These designs of God in his dispensation toward us we can investigate, and in so far as they affect our real welfare we can know and penetrate them. He who is not a stranger to the history of his own heart can often discover a connection between the disposition of his heart and the events that he meets with from a higher hand, which makes him revere the goings of an adorable Providence, or makes him reflect with shame upon himself. How many a one, when the hand of God rested heavily on him, could perceive in it a fatherly chastisement, to heal him of the perversities that clung to him, and to set his heart free from favorite sins. Another has felt called thereby to new and arduous duties, and with redoubled courage and exertion of his powers to bear the burden of life. And do they who are overwhelmed with care and sorrow of heart belong to the dearest of God's children, then the Most High

esteems them worthy to put their fidelity and love to him on a trial, in which it is his will that they should not fail. Happy he, who not only perceives and acknowledges these designs of God with reference to him, but also by God's grace may respond to them : to him suffering is no longer suffering, and we may address him in the language of the Apostle: *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.*

Finally, the truth that all our suffering and joy are dispensed to us by God, contains the secret of our education for eternity. No, this is not our home ; we are destined to another than this earthly life, for which we must during our stay here below acquire the taste and fitness. For this also God will take upon himself the care in respect of all who are willing to surrender themselves to his guidance. This he does not only by the instruction of his word, but also by the ordering of our lot ; so that we now, overcome by his blessings, exclaim : *What shall I render unto the Lord ? I will take the cup of salvation ; then, humbled by his visitations, say : It is good for me that I have been afflicted. Before I was afflicted I went astray : but now have I kept thy word.* Thus will our heavenly Father, both by a feeling of gratitude and by a sense of guilt, along the way of faith in the only and all-sufficient Saviour of our souls, conduct us to that land of rest where no care shall any more oppress, no sorrow or complaint be

heard; and all who have loved the appearing of their Lord shall joyfully acknowledge that all the suffering of the present time is not to be compared with the glory that shall there be revealed to them! Amen.

THE END.



## RECOMMENDATIONS

OF THE

LIFE AND SERMONS OF J. H. VAN DER PALM.

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*From Rev. THOMAS DEWITT, D. D., New York, a distinguished Dutch scholar.*

“There is no name held in high reputation more distinguished than that of Van der Palm, in Holland. He was in the latter part of the last century and the early part of this century, minister and professor at Leyden. He has been termed the *Cicero* of Holland on account of his pulpit eloquence, and the great purity and finish of his style. A large number of his sermons have been published, as well as other works of a religious and literary character. I have had in my possession for some time several volumes of his sermons, and have read them with much interest and pleasure. I am gratified to find that the Rev. Mr. Westervelt proposes to publish a translation of a select number of his sermons, with a sketch of his life, character, and writings. I cordially commend the proposed volume to the patronage of the Christian public.”

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*From Rev. PHILIP SCHAFF, D. D., Editor of Lange's Commentary.*

“From a hasty perusal of the Life and Character of the late celebrated Dutch divine and pulpit orator, J. H. van der Palm, D. D., by Dr. Beets, translated from the Dutch, by J. P. Westervelt, I feel no hesitation to express my concurrence in the testimonies of the Rev. Dr. DeWitt, Rev. Profs. H. B. Smith, W. G. T. Shedd, and others, concerning the high value and interest of this work.”

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*From Rev. ALEXANDER T. MCGILL, D. D., Professor in the Princeton Theological Seminary.*

“. . . . The exposition of the text is admirable, and would be a model of great value against motto preaching in the modern pulpit. Criticism, in homiletic discourse, seems to have reached its perfection in Van der Palm. The result, and not the process is given, with rare simplicity, fidelity, and beauty. The subject itself is exactly comprehended and well stated. The division is exhaustive, and, for the most

part, subservient to perfect unity of impression. The statement of his plan is equally removed from the affectation of concealment on the one hand, and logical parade upon the other. And then the whole discussion has almost everything to make it a faultless model,— order, variety, color, brevity, and practical force.

“In short, I do not know where you could find, either in ancient or modern language, sermons not yet rendered in English that would be so valuable an acquisition as these, for the purpose of educating our pulpit and benefiting our people.”

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*From Rev. W. G. T. SHEDD, D. D., Professor in the Union Theological Seminary, New York.*

“I have examined with much interest the translation of the Life and Sermons of Van der Palm, by Mr. Westervelt. It is a valuable contribution to literary biography and sacred rhetoric. An account of the life and labors of an eminent Dutch preacher and professor has the merit of novelty, and a perusal of the manuscript shows that the work possesses great intrinsic excellence. The translation appears to be done with fidelity and freshness.”

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*From Rev. HENRY B. SMITH, D. D., Professor in the Union Theological Seminary, New York.*

“Rev. J. P. Westervelt’s translation of the Life of Van der Palm and of his selected discourses is a valuable addition to our theological literature. The biography is exceedingly interesting, and gives new information upon the national, social, and academic history of Holland during Van der Palm’s career. The sermons of this most eloquent of modern Dutch preachers are worthy of study as models of an elevated style of pulpit discourse.”

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*From Hon. JOHN ROMEYN BRODHEAD, LL. D., a distinguished Dutch scholar, New York.*

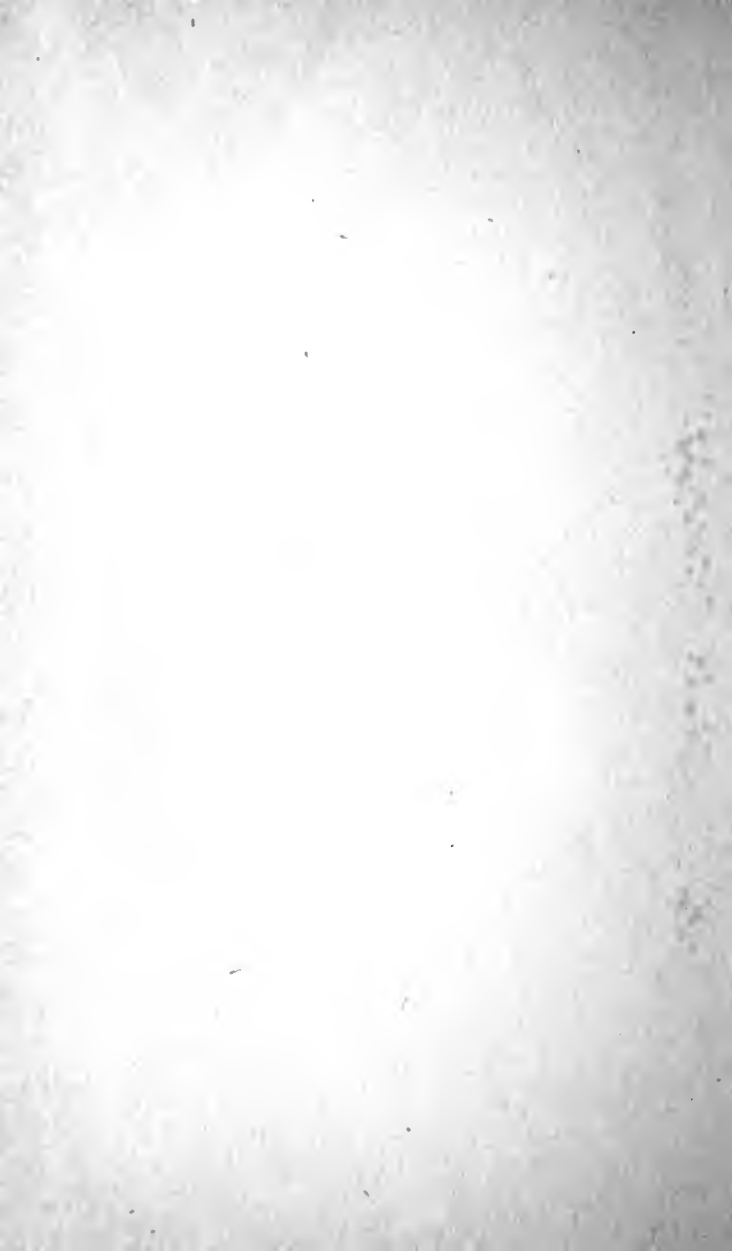
“I have examined your translation of the biography, and of some of the sermons of the great Dutch theologian and scholar Van der Palm, and am impressed by its fidelity and its good style.

“It was due to the memory of a writer so eminent as Van der Palm in the modern literature of Holland, that his life and his works should be better known to many, who, if they understood the language, would, no doubt, more justly appreciate the scholarship of the nation which founded New York.

“In the belief that your work will aid this result, I offer you my best wishes for its success.”













George Bancroft

